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MOODY BIBLE INSTITUTE MONTHLY

UNIVERSITY OF CHICAGO
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Volume XXI

November, 1920

Number 3



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Third, they realize the great importance at this critical time in the world's history of assisting The Moody Bible Institute to press forward to the utmost in its work of multiplying the number of Bible-trained Spirit-filled Christian workers, able "rightly to divide the word of truth."

"SPIRITUALLY ALLURING AND FINANCIALLY ATTRACTIVE"

"I have placed additional funds in The Moody Bible Institute. The investment, spiritually alluring, is also financially attractive. The interest is safe and generous, always sent promptly and without reminder; and every business matter is transacted with intelligence and unwavering courtesy."—A. C. C., College Park, Ga.

"WELL SATISFIED"

"Being an annuitant of The Moody Bible Institute, having invested funds in the same three different times, I am well satisfied with the investment; indeed, I have great joy and delight in these investments. The interest is paid promptly without any notification. You are at liberty to publish my testimony."—A. R., Summerfield, Kans.

"NO FEAR OF LOSS"

"That part of my income is intrusted to The Moody Bible Institute gives me peace of mind in two ways, namely,—I have no fear of loss, and the principal remains where I wish it to be after my death."—G. D. H., Brooklyn, N. Y.

"INTEREST GENEROUSLY LARGE"

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"SAVES TROUBLE IN INVESTING"

"I am interested in The Moody Bible Institute for two reasons: first, because I believe it is doing a noble work in spreading the Kingdom of God, righteousness, love of peace, subduing unrighteousness, hate and war; second, because while the money placed with you is doing good, I believe it is a safe investment, relieving old and inexperienced persons from the trouble and cost of looking up securities."—J. B., Darlington, Wis.

"SEND ME ANOTHER CONTRACT"

"Enclosed you will find a check for One Thousand Dollars (\$1,000.00) for which you will please send me another Life Annuity Contract for myself.
"I invest my savings in The Moody Bible Institute for two reasons: first, I wish to have an income on which to live, if the Lord spares me to very old age, and I believe the M. B. I. is a safe place to invest; second, I wish that all I possess may be used in the Lord's work directly, and I believe The Moody Bible Institute can use it for that purpose much better than I could do personally. May the Lord keep its faculty and managers true to the good old scriptural foundation on which it was founded."—J. S., Wildwood, N. J.

The following interesting statements are from letters received from three of the largest old-line life insurance companies:

"It seems to be a peculiar thing that annuitants are usually long lived. This is attributed to the fact that they have no cause for worry as to their existence or source of support, and with this eliminated from their minds they go on living to a ripe old age."

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"VERY MUCH PLEASED"

"We are very much pleased with our annuity investment in The Moody Bible Institute. We consider it perfectly safe and would gladly recommend it to any who have money to invest, as it yields better returns than any bank, and interest is always sent a few days before it is due. Besides, it is a comfort to know that we are helping a good cause, which will continue to bear fruit for the Master long after we are at rest."—Mr. and Mrs. S. L. B., Warren, Ill.

"PERFECT SECURITY—PERFECT SATISFACTION"

"If I were to express just how I feel about The Moody Bible Institute in few words, I would say, perfect security for the present and perfect satisfaction for the future. And if I should state why I sent money for you to invest for me there, I would say, for the glory of Jesus my Savior, my Lord and coming King."—M. B. W., Java, N. Y.

"A WISE PLAN"

"I think The Moody Bible Institute is doing a good work and I think the plan of giving conditionally a part of your property in this way is wise, especially if you think your heirs will not remember the causes of benevolence which are dear to you."—A. W. B., Newington, Conn.

"BETTER THAN GIFTS BY WILL"

"Less than a year ago I made a gift to The Moody Bible Institute. After thinking it over and getting more literature from the Institute, I was convinced that you were doing a great and good work, so made another gift. I am glad I did so for I feel I am getting good income while I live; and when I am gone, it will be working for me and doing an immense amount of good through all time. I think it far better than gifts made by will, as the Institute gets the full amount of the gift, but would not if left by will."—L. B. M., Norwich, Conn.

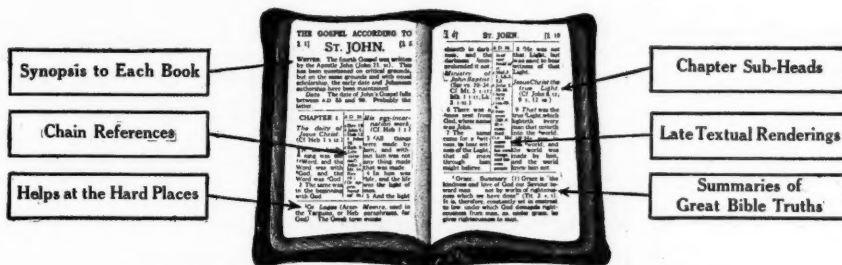
BEING ONE'S OWN EXECUTOR

"It is a pleasure to me to express my confidence in the officers and management of the Institute. It is a pleasure to be a member of the Annuity family, though I cannot claim much credit for making an investment at least as good as any I could make. The idea of stewardship has been growing on me of recent years and I want to be able to answer when I appear at the pearly gates as to what use and disposition I made of the property which a kind providence placed in my hands; and so I am trying to be the executor of my will, to do as Jesus would do or would have me do."—W. B. C., Seattle, Wash.

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OUR CHRISTMAS ISSUE

WE predict unusual interest in
our December Monthly which
in addition to the usual departments,
will contain

A RINGING CHALLENGE TO UNITARIANISM

By Evangelist W. E. BIEDERWOLF, D. D.
Also a Scholarly and Timely Article entitled,

WHY JESUS WAS CALLED THE SON OF GOD

By REV. CHRISTOPHER G. HAZARD,
D. D. And a very plain and helpful exposition
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discussion of

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Moody Bible Institute Monthly

Russia Cries for Bibles and Preachers

PERMIT us to lay before you the facts of the spiritual need of the distressed and suffering Russian people. Russia, Slavonic and other Greek Catholic countries, about 250,000,000 people, including 9,000,000 Jews and 30,000,000 Mohammedans, have never had the opportunity of hearing the Gospel of Jesus Christ, and never had an open Bible. These millions are to-day in the shadow of death and darkness—physically, morally and spiritually.

Infidelity has ruled educational and all other institutions. Millions are in despair. Among young and old suicide is a common thing. Christ has had no chance. Russia is crying "Come over and help us."

THE RUSSIAN BIBLE AND EVANGELIZATION SOCIETY was founded with the purpose of providing the people in Russia and other Slavonic countries with the Holy Scriptures, and for the purpose of evangelizing the Russian multitudes. Our Society aims to place the Bible and evangelistic literature in every home, hotel, hospital, school, college, university, library and public institution in Russia and other Slavonic countries.

The many expressions of interest and the assurances of prayer that are coming in from Christian people in all parts of this Continent are indeed most encouraging. The approval of God upon this work is very evident, and we believe He is going to do great things in Russia in the very near future in answer to prayer.

Already our missionaries in Russia and other Slavonic countries are preaching, teaching and

distributing the Word of God in an extensive manner. People are hungry and thirsty for God's Word. Their hearts are tender, open and receptive. This opportunity may never return again.

From Russia and other Slavonic countries urgent appeals are coming to us for thousands of Bibles, and for many Christian workers.

We have been asked to supply several of their colleges and schools with Bibles. "Give ye them to eat."

Will you not therefore help THE RUSSIAN BIBLE AND EVANGELIZATION SOCIETY with your prayers and generous gifts to carry on this most urgent work?

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Address all communications to the *Secretary-Director*, G. Pertelevitch Raud, 156 5th Avenue, New York City.

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When?

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Where?

All over the world the Jews are stirring out of the sleep of centuries. They have been saying, "Our bones are dried, our hope is lost." But now they are thinking their own thoughts. They are determined to wait no longer for a Messiah, the hope of the ages. They need none, in their estimation. So Jews everywhere

are reviving in a new national consciousness. The Jewish graveyard is about to yield up the dead nation in a new life, a humanly stimulated life.

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Williamsburg Mission to the Jews

STATION A

BROOKLYN, NEW YORK

Moody Bible Institute Monthly

NOVEMBER, 1920

EDITORIAL NOTES

The President's Thanksgiving proclamation has not been promulgated at this writing, and we do not know that for which he will specifically Thank call upon our nation to thank God God this year.

Modesty may prevent him from mentioning his restored health, but we consider that a cause of national thanksgiving in the light of what it means in his better service for the country during the remainder of his term.

Our preservation as a people from plagues, pestilences and epidemics calls for national thanksgiving. We remember the "Flu" of last winter, and mourn the thousands of our youth especially, who were carried away by it, and yet that calamity was slight in comparison with similar ones in some of the nations of central Europe and the East.

Our "bumper" crops, as the press calls them, are another reason for thanksgiving. Not only can we feed ourselves, but our store-houses are overflowing for the hungry mouths of other lands. In spite of all the handicaps of transportation and distribution, the intelligent in such matters tell us that the prices of certain food-stuffs are certainly coming down.

The return in safety of so many of our soldier boys and their absorption again into the activities of peace is another cause, and we trust that for the present at least, our sons and brothers will not be called upon again to settle the quarrels of the contentious and bloodthirsty peoples of the old world.

Also, thanksgiving should go up to God that our nation is being aroused to the danger of the radicals and revolutionaries of the old world within our borders. We have enough law, power and energy to keep them down, or to drive them out, and public sentiment is becoming crystallized behind it.

There is an awakening too, of the moral conscience of the nation as exhibited in the prohibition amendment and the Volstead Law, and in open protests here and there, against the vulgarity and lewdness of women's dress, for which all good citizens should thank God.

Nor is the least of our national blessings during the year the check put upon certain religious movements and federations which, under the guise of Christian unity, were almost becoming a menace to stable government as well as pure and undefiled religion.

Let us thank God publicly, and actually *thank* Him. Thanksgiving day is not observed merely by family reunions, foot-ball games and turkey dinners. These are proper in their places and God is not displeased with them; but around the family altar, or in the "great congregation," let us give thanks.

It is God's indictment against the heathen that "they glorified him not as God, neither were thankful" (Rom. 1:21). Thanksgiving was the great feature of the national life of Israel which God Himself ordained. In everything they gave thanks.

In the new Testament we are taught that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (1 Tim. 4:4). "In everything by prayer and supplication with thanksgiving," we are to let our "requests be made unto God" (Phil. 4:6).

It is by thus thanking God that we not only check our pride and selfishness, but the increase of gratitude strengthens faith. Impossible is it to thank God without calling to remembrance His past acts of wise and loving care, and as these are rehearsed before us it becomes less difficult to trust Him for the future. Thus "the peace of God, which passeth all understanding," guards our hearts and thoughts in Christ Jesus (Phil. 4:7).

"It is good to give thanks unto the Lord" (Ps. 92:1).

Our advertising pages have announced a series of articles on the subject of this editorial, which are to appear later from the gifted pen of George Modern McCready Price, professor of chemistry and physics at Pacific Union College, the Bible California.

We are here anticipating them, however, and hoping to whet an appetite for them, by referring to some

of the facts and conclusions brought out very clearly and convincingly in his book, *Q. E. D., or New Light on the Doctrine of Creation*. The book was mentioned in our Book Notices at the time of its publication by Revell, but the opportunity did not then offer for the review it so richly merited.

The justification for thus again alluding to it, as well as for the supplement to it which his promised articles will constitute, is well stated in a sentence of its preface that "the common people are still being taught many things that real scientists outgrew nearly a generation ago; and assertions are still being bandied around in the individual sciences which are wholly unwarranted by a general survey of the whole field of modern natural science."

For example, the entire foundation of biological evolution has been completely undermined by new discoveries. Were it not for the widespread credence which the evolutionary theory has already received, and the intellectual momentum it has acquired, it would be only a short time before the elaborate treatises attempting to orientate with it all the facts of religion and history would have to be consigned to the scrap heap. Professor Price uses more polite language, and speaks of shelves labeled "Of Historic Interest," but he means the same.

Professor Bateson, former president of the British Association, is quoted by him as saying that the new knowledge of heredity shows that whatever evolution there is occurs by loss of factors and not by gain, and that in this way the progress of science is destroying much that till lately passed for gospel. And Professor S. C. Holmes of the University of California, in commenting on these views of Bateson, adds that they are "an illustration of the bankruptcy of the present evolutionary theory."

Professor Price unhesitatingly says that the theory of definite successive ages with the forms of life appearing on earth in the precise and invariable order, is dead for all coming time; that is, it is dead for every man who has had a chance to examine the evidence, and has had enough training in logic and scientific methods to know when a thing is really proved.

Inductive science cannot indeed show just how or when life or the various kinds of life originated, but it does show how life did *not* originate, and it thus leaves the way open to say that it must have originated by such a literal creation as that recorded in the first chapters of the Bible. To quote the Professor, it thus becomes "almost a mathematical Q. E. D. that things were made in the beginning by methods and processes that are no longer operative so far as science can observe. This means a real creation in the Bible sense of the term."

For the old time friends of the Bible, therefore, the night of darkness and doubt is rapidly passing. Gone are those agonies of doubt regarding the truthfulness of Bible history and the adequacy of Bible ethics for the needs of our modern world. The Bible is more accurate than the world's science, and her simple gospel wiser than its philosophy.

* * *

Two or three weeks ago our publisher sent an "S. O. S." to the editor-in-chief, saying, "We must increase our subscription price to \$3.00, or we will have a serious **Our Disordered World** deficit to face."

This was just after we had increased the price to \$2.00, and in face of the fact that our subscription list was steadily increasing.

What was the matter? Simply a condition of business in the country that is approaching an *impasse*. The mounting cost of labor and materials, especially, paper, and on top of this the continued difficulties of transportation and distribution, producing a situation well nigh unendurable. And it is not peculiar to the publishing business.

This summer we went on a vacation to New England, and on our return were faced with an increase of twenty per cent in passenger and fifty per cent in Pullman rates, and found ourselves standing before the window of a ticket agent without enough cash to get home. Circumstances made two trunks necessary on the journey, the cost of which in getting them to their destination and back was \$25. One had not gotten back at this writing, some ten days after it was given to the express company.

Whither are we driving? How long can present conditions continue without turning our civilization into chaos?

Selfishness and ignorance are at the root of the trouble. The editor of *Industry* reminds us that the country is advised by certain of its self-constituted dictators that prices must come down, but wages must remain up.

How impossible! Is it not an economic principle that where there is no profit there is no employment, and that "the suspension of one man's dividend is the suspension of another man's wages?"

The public will not permit itself forever to be the shuttlecock in this disastrous game between the profiteer and the wage-earner, the producer and the

worker. If regulation and relief cannot be brought about by mutual understanding, the inexorable law of supply and demand already beginning to operate, will have alarming consequences in some quarters.

Meanwhile let us cultivate the grace of patience. Let us be economical and careful. Let us frown upon class distinctions, and let us be fair and candid in expressing our opinions in order that a healthier and kinder sentiment may take the place of the lawlessness and anger now in the world.

Pastors have a great opportunity and a great responsibility here. It is legitimately within their sphere as spokesmen for God to help to a better understanding on all sides.

Some pastors are charged with favoring capitalistic interests and others with pandering to the popular clamor. But surely neither should be true. To whom will the people go for truth and wisdom in such a crisis if not to them who are trusted as spiritual guides?

But they only are worthy of trust who know their Bible on the one hand, and on the other, the real problems that confront capital, management and labor.

* * *

We are told that the real arbiter of the next world war will be the chemist who puts his knowledge behind the manufacture of dye stuffs.

"Chemistry and the Next War" A writer in the *Times* (London) predicts that instead of the old gases, more or less met by the defensive mask, new toxics will be turned into the atmosphere by the enemy.

Believing this to be true, British chemists are waking up to their responsibility, especially as "Germany's chemical industries are on the high road to complete rehabilitation." In view of this, the *Herald* (Boston) warns all nations, our own in particular, to put their chemical houses in order, "as the next war is likely to be such as even a world sated with horrors will shudder to contemplate."

One cannot help wondering what bearing this has on the interpretation of that so mysterious passage in Revelation 9:17,18. The inspired writer is referring apparently to the battle of Armageddon, and he says:

"And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone."

"By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."

Speculation is idle, but we think Jamieson, Faussett & Brown's *Commentary* speaks truth when it says that "events are here intended which immediately precede the Lord's coming," and

that Satan will probably toward the end "bring out all the powers of hell for the last conflict."

* * *

As the last copy for the *Monthly* was being sent to the printers, the intelligence of the sudden death of Charles

M. Alexander at his home in Birmingham, England, was received. It was staggering indeed, for it was only in the late summer that this, the most widely known alumnus of the Moody Bible Institute, spent some days there, meeting the students frequently and manifesting a physical vigor and enthusiasm almost beyond that which was characteristic of him. The details of his illness and death are not now known but his work here is done and he has been called to meet the Lord whose praises he continually sung.

Mr. Alexander was born in a log house in the hills of East Tennessee, October 4, 1867. He was a consecrated young man, and musically inclined, and after completing a course at Maryville College, he entered the Institute in 1894, taking the Music Course under Dr. D. B. Townner. He soon became widely known as a singing evangelist, and was accorded the honor of being the greatest chorus leader that the Christian church has developed in modern times.

His first great evangelistic journey was with Dr. Torrey to Australia in 1902. In that country he was peculiarly admired and loved, and altogether made three trips to the Continent of the Southern Cross. He was afterwards intimately associated with the Rev. J. Wilbur Chapman, D. D., who went home two years ago, one conspicuous feature of their activities being the great campaign in Chicago about ten years ago, when three tents were erected in different parts of the city.

It is said that during his life Mr. Alexander was a leader in more than 1,000 campaigns going into every part of the United States and into many parts of Canada and Great Britain, and frequently to other countries.

He had a passion for personal soul-winning, and was a great inspirer of other Christians in doing the same work. In these later years he and his accomplished wife were leaders in the work of the Pocket Testament League, and during the great war were instrumental in distributing tens of thousands of copies of the New Testament to the soldiers and sailors at the front, and were used of God in turning many to righteousness.

In 1904 Mr. Alexander married Miss Helen Cadbury, daughter of the famous chocolate manufacturer of Birmingham, England, who alone survives him.

This brief, though deeply affectionate reference to Mr. Alexander, would be seriously incomplete without speaking of the more than seven millions of hymn books issued through his instrumentality, and the hundreds of hymns and gospel songs of which he controlled the copy-

Moody Bible Institute Monthly

Plan to give February 1 to 5 to Founder's Week Conference at Moody Bible Institute.

right. Perhaps the most popular of these was the "Glory Song," which has been sung around the world, the interest in which will now be revived by his unexpected and greatly lamented departure from us.

✱ ✱ ✱

We venture to ask our readers not to pass over the article entitled "Jesus' Principles of Living," because it contains a warning against a good deal of literature of the same character now flooding the market. It has the Christian stamp upon it, but it is Antichristian, nevertheless. By this we would not charge its authors with intentional deception, but, alas! they themselves are deceived.

Sir Robert Anderson's contribution on "What of the Intermediate State?" selected from one of his books, brought instruction and comfort to ourselves when we read it, and we felt a desire to pass it on to others who are mourning those

"loved long since, and lost awhile."

But the article which will most keenly interest Bible students is that of Mr. Philip Mauro, "Where Did the Spirit Descend?", while homilists or sermon-makers will find bright suggestions in the interview with Herbert Booth on, "How It Feels to Fly."

The rhyme "Jonah and the Whale" speaks for itself. Brother Kempster certainly has a gift. John Milton never wrote like that.

Christian not to be filled with the Spirit and always filled.

This brings us back to that which our correspondent said about the preachers and teachers at the Fundamentals Conference. We were on that program, and we accept our share of the rebuke which his words contain while declining their encomiums.

We know that it is possible to preach, and teach not only with fidelity to truth, but with real sincerity and earnestness and yet without power, or with little power in comparison with that which ought to be. And we believe that if the evangelical preachers and teachers in this country today were all filled with the Holy Spirit, the place where they were assembled would again be shaken.

It is for this that we are quoting and commenting on the words of our correspondent. The need is so crying for a truly God-endured testimony in these times, that we plead with our brethren everywhere to examine their hearts and lives as to their spiritual condition and their duty in the premises.

What if we could have a conference, not for preaching and teaching, but simply for prayer? So far as the record goes there was no preaching and teaching at Pentecost, but just prayer, until after the Holy Spirit descended. The same was true at Antioch when the worldwide mission to the Gentiles was inaugurated.

We feel certain that the Moody Bible Institute would offer its hospitality for such a conference; it would provide the upper room, if the disciples should regard this as a command or an invitation from the Lord to assemble themselves together with one accord. We prayerfully await their response.

SIGNS OF THE NEAR RETURN OF THE LORD

Walter Scott, a well known writer on the subject of the Lord's return, and author of an exposition of the Revelation, has recently announced five prominent signs of the near return of the Lord. The first sign is the present state of the church, which is apparently on the eve of the final apostasy. The second is the Jewish sign—the recent occurrences in Palestine and the agitation among the Jews all over the world with reference to a return to the land that is theirs by divine bequest. The third is the industrial sign, combination being the order of the day, as illustrated by the "unions" among almost all classes of workers. The fourth sign is the political situation, especially in connection with the League of Nations, which in one form or another, the vast majority of the world leaders favor, and which will prepare the world for the development of the Antichrist, and ultimately for the return of the King. The last sign is the chronological, the author believing that we are in the third watch of Gentile chronology as presented in the Scriptures.

Have Ye Received the Holy Ghost?

Editorial

I

An esteemed correspondent referring to a recent article on the ministry of Charles G. Finney which appeared in these pages, remarked that the baptism of the Holy Spirit which he so emphasized was the doctrine which, more than any other, ought to be discussed and taught now. He lamented that the lack of the power of the Holy Spirit is the crying sin of God's servants, even those who are loyal to His Word and to His Son.

He illustrated his remarks by "the great men who took part at the recent Fundamentals Conference in Chicago, the peers of any in the history of the church in scholarship and all round knowledge of the Word of God, and yet not one of them I venture to say, wields the influence that Finney did, simply because not one of them, I fear, has the anointing that Finney had."

He concluded with a reference to the "Brethren" of which he is one, adding, "Their ministry is as clear as a bell, but whom does it reach? Why so little result from so much service?"

II

The question that arose in our mind as we read this letter, and which is likely to arise in any mind that thinks about it, was this: How about this correspondent himself? Does he possess this anointing? Is he doing service of any kind, and if so, with what results?

God is no respecter of persons in the bestowment of His gifts, and this brother might be anointed by the Holy Spirit as well as any other. He may not be a teacher of the Word, and yet we believe almost all the "Brethren" exercise the gift of teaching. But whether this is the case or not, the anointing of the Spirit is for other things than teaching. In the days of Zerubbabel and Joshua the power came upon all the people for the building of the Temple in the face of great opposition and many difficulties. Is this brother conscious that he thus has the Holy Spirit? Is he making this

remark about others as being one of them, or is it under the impulse of his own anointing that he is stirring others to covet the same gift?

Leaving him to answer this to his own soul, we go on to say that another question arising in our mind as we read his letter concerned ourselves. Are we in possession of this anointing? Is the penning of these words being done in the energy of the flesh or in the Holy Spirit?

What a serious question this is! It renews the suggestion that the anointing of the Holy Spirit is for other results than the preaching of the gospel, or the teaching of the Bible by word of mouth.

It is said of Finney that when he went into the factories of New England, the mill hands began to tremble and pray, and that wherever he went sinners were convicted and converted without his saying a word. Perhaps such results should not be looked for from the printed page; but is this to say that no results whatever should be expected from its testimony?

May God hearken unto us, we pray, and restore unto us the joy of His salvation, and uphold us with His free Spirit (Ps. 51:12).

III

Our correspondent does not insist upon any particular phrase, "the baptism of the Holy Spirit," "the anointing of the Spirit" or any other, and therefore he will permit us to suggest that to be "filled with the Spirit" (Eph. 5:18), seems the most scriptural for this dispensation. There seems to be but one baptism (1 Cor. 12:13; Eph. 4:5) whereof all believers partake when by faith they enter into Christ, but if we may be guided by Acts 4:31, Ephesians 5:18 and some other passages there may be renewed or repeated fillings of the Spirit.

The last named passage is a direct command to believers to be thus filled, and the writer was solemnly impressed a few years ago that it is a sin for any

"Jesus' Principles of Living"

A Book Review, by Rev. James M. Gray, D. D.

THIS book was written in collaboration by Charles Foster Kent, Ph. D., Litt. D., professor of biblical literature in Yale University, and Jeremiah Whipple Jenks, Ph. D., LL.D., professor of government and public administration in New York University. It is published by Charles Scribner's Sons.

Doubtless the book was briefly mentioned in our book notices, but a friend recently placed a copy in my hands with a particular request for an opinion of its merits. Had it been found to be as it was hoped, copies doubtless would have been sent gratuitously to leaders in religion and industry throughout the country for the good it might have accomplished in creating better conditions for us all.

Fairness to those concerned required a thorough reading of the book, which was completed to the last page, with the result that it was not recommended, but on the contrary warned against as fundamentally wrong and dangerous. The gravity of the matter seems to justify this public expression of that opinion.

I

From the social, industrial and political side it contains some sound advice to which little, if any, exception can be taken, and which one might wish to pass on to others as far as his influence reached. But from the religious or theological side, it is a piece of modernism fully in accord with the spirit of the *Shorter Bible* to which its biblical quotations are confined.

The good that is in it, therefore, is neutralized by the bad, and in the outcome it will be found that Jesus' principles of living, which it purports to set forth, are not at all His principles, because if allowed free course they would only deepen man's self-deception, rob him of his greatest comfort, and undermine all authority in the world except his own.

An ounce of illustration is sometimes worth a pound of argument, and hence a brief quotation follows from page 24, in which the story of the prodigal son (Luke 15) is used, improperly as is believed, to illustrate the fact which in itself no Christian doubts, that "love rather than force" rules the world:

"The irrepressible love of the father towards his guilt-stained son almost shocks those who have sat at the feet of the Puritans.

"Our conventional belief in divine justice leads us unconsciously to sympathize with the plaint of the elder brother. The joyous spontaneity of the father's reception of the prodigal, the absence of a single reproach or warning, and the hilarity of the merry feast at which the sinner is reinstated in his home, seem to us as they did to the pharisees, unbecoming to the God of our theologians."

If these distinguished authors knew "our theologies" better than they do, it is believed that they would not have written thus. In other words, one prefers to ascribe their "break" to ignorance rather than intention, for such teaching, generally accepted and acted upon, would be well nigh diabolical in its effect upon the world.

"What the world needs today is more Puritanism, not less," as Phillips Brooks once said, and by which he meant "essential and eternal Puritanism; not merely the memory of the past, but the presence of the sense of duty, the presence of God."

Wherever that presence is, there is love indeed, but love that is qualified by the attribute of justice.

The writers of this book hate Puritanism at its root. For example, the book is intended not for the general reader primarily, but for college and other adult classes, and one question designated to be put to a class, is this:

"Which do you think had a truer idea of God, Calvin or a North American Indian devoted to the worship of the Great Spirit? Give the reasons for your conclusion." The answer practically put on the lips of the class, favors the Indian.

If sober citizens of the United States, to say nothing of Christians, desire our youth to return to savagery, the propagation of this book and the instruction it contains should be commended. But why, in that case, are we now endeavoring to mark the 300th anniversary of the landing of the Pilgrims? Had it not been better if the Mayflower had never sailed?

As James Russell Lowell once said, "Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin, the bulk of which is simply what all Christians believe, it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism."

II

As to the religious or theological side of the book, it is wrong in its conception of Jesus Christ, whom, by the way, it never mentions except in the use of His human and family name. Not once is He spoken of as Jesus Christ, or our Lord Jesus Christ, or our Saviour Jesus Christ.

In a single instance only is there a discussion of His divinity, not deity, (page 141) and there it is limited to a few rather vague paragraphs, leaving the impression that He is merely "the spiritual interpreter of God to men."

"If He so possessed the attributes of God that He could truly say, 'I am in the Father and the Father in me,' is it not clear that we all, with our human

frailties, may likewise have in some degree a share in the divine attributes?"

In such words as these the book practically affirms that Christ is divine only as other men are divine, in kind, if not in degree.

Indeed, on pages 37 and 38 it is lamented that "so much emphasis has been laid at times on the divinity of Jesus that people have felt it impossible to follow Him." But He Himself, the book suggests, was not guilty of this over-emphasis, "calling attention as He did repeatedly to His own limitations."

Should one pause to wonder when, or on what occasion, Jesus did this, his suspense is ended by a reference which the book makes to Jesus' conversation with the young ruler, on which occasion "He disclaimed perfection," it is said (Matt. 19:16). This incident is actually employed as an example of His "earnest desire to obliterate the distinction that even His followers were beginning to make between His personality and possibilities, and those of the other sons of men."

Surely this is not the Jesus of the Gospels.

III

The book is wrong again in its conception of the Bible.

Its "Introduction" states that the revolution through which the world is passing explains "why men are turning to the teachings of Jesus with new interest," (paragraph one, line eight).

"The teachings of Jesus" mean only the comparatively few words which He spake while in the flesh and which are recorded in the Gospels.

In other words, as He Himself is not God, so in no sense is He the author of the Old and New Testaments. Therefore nothing found therein outside of the record of His own words in Matthew, Mark, Luke and John are considered as having His authority.

The authors of the book are very bold here, and not only assume this view of the sacred Scriptures for themselves, but even seek to impose it upon Jesus also. Nowhere, they say, would He evade the responsibility of His acts or teachings, "by following blindly the judgment or doctrines of any teacher of His own time or the teachings of the ancient law or the prophets."

It amazes an evangelical Christian to hear Jesus spoken of thus in comparison with any teacher of His own or any other time; but the point just now is, that in the language quoted, the teachers of His own time, uninspired of course, are placed on a par with the holy men of old who spake as they were moved by the Holy Ghost (2 Pet. 1:21), that is, the authors of the Law and the Prophets.

The thought is continued in the next paragraph (p. 50), where an illustration is given of Jesus' method of first quoting the Old Testament and then following the quotation with an interpretation or addition of His own. By this method it is said, He wished to emphasize the fact that "it is not wise nor right for

any individual to follow blindly the teachings of another. He must make his own decisions in the light of his own experience."

It will be seen that if this advice were generally adopted it would negate both the divine revelation and all that these authors have been teaching about Jesus' principles of living. Why stress those principles, if in the last analysis one must make his own decisions in the light of his own experience?

In other words, is there no final authority, and is every man practically a law unto himself?

Facing that question, one is thankful that Professor Kent and Professor Jenks are not telling the whole truth about Jesus, and that as a matter of fact He Himself followed "blindly" the teachings of the ancient law and the prophets. He did this conspicuously when He overcame Satan in the wilderness by quoting three times from Deuteronomy without the addition of a single comment further than, "It is written."

Of course, when we say He did this blindly, we are using the expression only because these authors used it, and not because we conceive of Jesus as failing to appreciate the divine origin of the words He quoted, or failing to understand the mystery of their meaning beyond any other being who ever lived.

It is certainly true that on some occasions He quoted the Old Testament and followed the quotation with an interpretation or addition of His own, but He did this not as one human teacher quotes another of equal authority, but as being Himself the divine Author of the Old Testament, who alone had the right to interpret or to add to it as the occasion seemed to demand.

The self-imposition of this canon concerning the "teachings of Jesus" implicates the writers themselves in inconsistencies which we have not time to point out. For example, on page 92 they are discussing the duties of husbands and wives and need for their purpose Paul's teaching in 1 Thessalonians 4, which they naively describe as "a characteristic teaching of his Master that is not found in the Gospels," and which Paul has "preserved"!

For men who are sticklers for the "scientific method" this will not pass. How do they know that this was a characteristic teaching of Paul's Master? And if Paul "preserved" this, may not some others of his writings be similar preservations? Admit this and the structure they have built crumbles into ruins.

The book is wrong in its conception of man, his nature and his needs. The writers do not regard the race as fallen, and requiring salvation in the evangelical sense. Therefore, to them Jesus' message of good news is merely "a summons to every man to assert his divine sonship," and co-operate with the eternal Father in creating a perfect society and a perfect humanity. "As

a by-product, every man who responds to his call saves his own soul" (p. 27).

It thus appears that every man is his own saviour, so far as he needs salvation, and of course the corollary is the denial of the Saviourhood of Christ.

"Sin can be forgiven and the lost saved by self-conquest and gaining the will to co-operate in God's work for humanity" (p. 29).

"Eternal life is something to be attained through following the guidance of Jesus" (p. 35), not as Jesus Himself taught in John 17: 1-3.

The words "redeem," "regenerate," "conversion" and the like, are now and then employed in the book, but not in the evangelical sense.

It is "Jesus' principles of living," "the overwhelming power of ideas" (p. 121), which in time will so regenerate individuals that there will be brought about a reorganized society (p. 56).

This society is not the company of the redeemed of which the Bible speaks, but "reformed local communities" (p. 103).

It is by studying the life of Jesus, not receiving Him by faith as the propitiation for our sins, that we are brought under the influence of His spirit (spirit spelled with a small "s"), and so put in harmony with God's laws "that we shall be regenerated and gradually acquire more and more of the divine attributes" (p. 144).

There is no suggestion of crisis in this regeneration, nor faith, nor holiness, nor a passing from death unto life. Nothing is said of atonement, or justification, or a changed legal relationship to God, or becoming a new creature.

One place in the book, and one only, discusses "so-called miraculous conversions" (p. 140), which reveals, alas! that its authors have not been blessed by that experience.

The conversions "of the old time revivalists" which were most frequently cited, they say, were persons who had been most degraded. After a debauch, feeling their worthlessness, they hear that God's personal love for them has sent His Son as a sacrifice for their redemption, and "caught by the suggestion of their own worth," they acquire confidence that, with God's help, they may recover their "former mental and moral status, and may even go on to the performance of duties that will be beneficial to others."

"The suggestion continually renewed, gives them power to stand redeemed from their weakness as long as the wholesome suggestion remains!"

It is a testimony to the extent and influence which such fallacious teaching has achieved in our day, that one finds it necessary to seriously refute it, and to say that if publicans and harlots do still go into the kingdom of God, it is as true also of some of the priests of the temples and the scholars who sit at Gamaliel's feet.

Moreover, these feel their worthless-

ness not always "after a debauch," but sometimes when they are proudest of their fancied righteousness, the Holy Spirit having anointed their eyes to see that they are "wretched, and miserable, and poor, and blind and naked" (Rev. 3:17).

These are not "caught by a suggestion of their own worth," but on the contrary, they lay hold by faith on the One mighty to save.

They have no hope nor desire to "recover their former mental and moral status" which was one only of sin and condemnation, but "forgetting those things which are behind" they reach "forth unto those things which are before," and which are not limited to "the performance of duties beneficial to others," but aspire to "the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

It is not "the suggestion continually renewed," which gives them power to stand redeemed, but they are "kept by the power of God through faith unto salvation ready to be revealed" (1 Pet. 1:5).

It is in connection with these "so-called miraculous conversions" that the book makes its first, and I think its single, reference to the Spirit of God.

Necessity seems laid upon the writers to explain that while the conversions are in accord with the ordinary laws of psychology yet, this in no way derogates from the Spirit's power "in working out this redemption." But this leads one to say that it entirely depends on whether you accept their view of that redemption and its outworking, or the view which the Spirit of God Himself reveals in the Word of God.

It must be confessed that the book is sad reading. Sad as you think of the spiritual condition of the writers, and sadder yet as you think of the influence of such teaching on American youths who are to be the leaders of the next generation.

MR. LINCOLN AND THE PRAYER MEETING

Rev. William H. Roberts, D. D., the late Stated Clerk of the Presbyterian General Assembly, said that as a young man of about nineteen he distinctly remembered the great president.

Mr. Lincoln was in the habit of attending the midweek prayer-meeting in the New York Avenue Presbyterian Church. Very quickly "the place hunters" found this out and beset the president at the church. He regretfully told the minister that he must give up going to the prayer-meeting.

"No, Mr. Lincoln," said the minister, "you need not do that. You can sit in the vestry in the dark with the door open and hear all that is said."

"Well, Doctor," said Mr. Lincoln, "I will do that. I do not care to hear the men talk at the prayer-meeting, but I do love to hear them pray."

What of the Intermediate State?

By Sir Robert Anderson, LL. D., K. C. B.

From *The Way; Chapters on the Christian Life*.

LIFE on earth, though full of mystery, lies open to us; and "we know that, when he shall appear, we shall be like him, for we shall see him as he is." "Yes" some one will plead, "all this we know; but what we want to know is what lies between? We have seen the passing of loved ones. We have watched them as their last look of recognition ended in the dull vacant stare of death. But what is 'death'? They are fallen asleep in Christ, we read, but what does this mean? Is it the Nirvana of the Buddhist in a Christian dress? Have these lost ones practically ceased to exist? Is all the interval between death and resurrection but a blank? What is their condition now?"

If we are prepared to accept what the Bible teaches, and to refuse all besides, we shall find that many popular beliefs upon the subject must be dismissed as sentiment; and, on the other hand, that the real perplexities and griefs which distress so many sorrowing Christians are largely due to ignorance or neglect of the Scripture.

To begin with, the dead can have no share in the activities of "the higher service above"; and "harps" and "crowns" and manifested glory must for them, await the resurrection. But when we are told that their "sleep" can only mean a state of absolute unconsciousness, the question arises whether this may not be the merest theory, a theory, moreover, which may be challenged even on the basis of human philosophy.

The Teaching of John

But, "What saith the Scriptures?" In the vision of "the fifth seal" we find "the souls of them that were slain for the word of God" crying for judgment on those who had shed their blood. (Rev. 6: 9, 10). This, no doubt, is but a vision. But the visions of the Revelation are given to instruct and not to mislead us, and this vision clearly teaches that the disembodied dead are alive to the events of their sojourn here.

Nor need we appeal to the facts of spiritualism—facts which its many frauds do not destroy—to prove that spirit may have intercourse with spirit, apart altogether from the body. Indeed, if we had not agreed to appeal only to the Scriptures, it might be argued that in regard to such intercourse the body may be a hindrance and not a help.

The Teaching of Paul

When the apostle Paul records that he was "caught up into paradise, and heard unspeakable words," he says expressly, "Whether in the body, I cannot tell; or whether out of the body, I cannot tell" (2 Cor. 12: 2-4). It is absolutely certain, therefore, that he

believed in "the possibility of consciousness and receptivity in a disembodied state."

His words may be connected with his martyrdom at Lystra (Acts 14: 19). Stoning as practiced by the Jews was a terrible death. And after the stoning his murderers dragged him out of the city. And though both the Jews and the disciples believed him to be dead, there may have been nothing extraordinary in the fact of his recovery. But what the narrative records is altogether extraordinary. We are told not that he was carried into the town, and slowly nursed back to life, but that "as the disciples stood round about him, he rose up, and came into the city"; and the very next day he traveled to Derbe.

That his recovery is miraculous is clear, and he may well have remained in doubt whether he had not actually passed the gates of death and been called back to life to fulfil his ministry. But the fact remains that he never knew whether it was as a living man or as a disembodied spirit that he received that amazing revelation of which he speaks.

Let us read this in the light of what he has already said in 2 Corinthians 5. He there enumerates three several conditions of existence—the "burdened" state of life in the body, the "naked" state in which death leaves us, and the "clothed-upon" state which is our proper destiny.

The "groan" of the "burdened" state is not a morbid craving for death but a longing for the realization of that for which God "hath wrought us," and of which the gift of the Spirit is an earnest. But to be "at home in the body" is to be "absent from the Lord," and to be "absent from the body" is to be "at home with the Lord." And to be at home with the Lord is better than to be "burdened" here.

For this, therefore, he expresses a preference. But as the second verse teaches, it is the "earnest desire"—the longing of the spiritual Christian—"to be clothed upon with our house which is from Heaven," that is, *with the glorified body that awaits us*.

The belief of such an one as the apostle Paul no one may lightly dismiss; but here we are not dealing merely with his beliefs, but with his teaching by divine inspiration. And this much is clear and certain, that at death the redeemed sinner passes into the presence of the Lord, not in some vague pantheistic sense, but in a sense which implies the *conscious enjoyment of His presence*.

This is confirmed again by the Apostle's words to the Philippians "To me to live is Christ, and to die is gain." There is immense significance here in the change of tense, a change which may be indicated by the somewhat un-

English rendering, "To live is Christ, to have died is gain."

To hold that death is gain is the cowardly and evil creed of suicides. Such a thought is foreign not only to Christian teaching, but to the character of Paul. Can anyone imagine that such a man would have deemed it "gain" to escape, even from a Roman prison, by a plunge into a "sea of stagnant idleness"? Far different was his thought, as he balanced the benefits of "departing" or of "abiding in the flesh." "To depart" was "to be with Christ," and this, he declared, was "far better." Such words would savor of sentiment if "the intermediate state" were not one of conscious enjoyment of the Lord's presence.

The Teaching of Christ

Lastly, we have the teaching of the Lord Himself. And His teaching is clear and conclusive. From the parable of the rich man and Lazarus we learn that, immediately after death, the lost are in suffering, and the redeemed are "comforted." But, we are told, the parable is based upon rabbinical beliefs. Its framework may possibly be thus explained, but this affords no warrant or excuse for rejecting or evading the truth that it was given specifically to teach.

Nor will it avail to plead that the "flame" and "Abraham's bosom" are figurative expressions. Figures must be either true or false, and the test of truth is *whether they represent realities*. One who lives for this world passes at death to a state of suffering; and one who has chosen God is "comforted." There is no question here of the award of the day of judgment. In the one case as in the other the after-death condition is the sequel of the great life-choice.

The parable was the Lord's answer to the ridicule which the Pharisees cast upon His solemn words, "Ye cannot serve God and mammon." Can we tolerate the thought that He was merely scoring a point against them by appealing to their own superstitions and false beliefs?

The question at issue resolves itself into this, whether God is really the God of the departed, or whether for the time they have practically ceased to be.

And here again the Lord's teaching is definite and full. "God is not the God of the dead but of the living" He declared; and in proof of it He cited the words spoken to Moses at the bush, "I am the God of Abraham, the God of Isaac, and the God of Jacob."

The force of this is lost if we take it merely as an assertion that God was the Patriarchs' God when they lived on earth, and that He will be again their God at the resurrection. The Lord's use of these words was to teach that, in the sense in which the Sadducees understood death, the Patriarchs were not dead but living. "For," he adds, "he is not a God of dead men, but of living men; for all live unto him."

But, "where are they?" some one will

querulously demand. To faith the question is already answered by the assurance that they are "with Christ." When the Lord comes, we are told, God will bring them "with him." For He died for us "that whether we wake or sleep we should live together with him." "Thou shalt be with me in paradise" was His promise to the dying thief.

But does the "where" refer to locality in space? "Thou fool," is the answer given to the question, "How are the dead raised up, and with what body do they come?" And no better answer can be given here. Heaven is popularly supposed to be somewhere beyond the stars. But the Lord went up to heaven in a cloud. And when the martyr Stephen's eyes were opened, he "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God." At the Lord's call Lazarus came from the tomb as instantly as if the living man had been imprisoned there. And Jairus' daughter "rose up immediately," just as though he had awakened her from sleep.

If we refuse to believe that the spirits with whom the spiritualists traffic are the departed dead, it is not because there is anything essentially impossible in their being close at hand, but because

Scripture does not warrant the belief that they are permitted to appear to us, and the facts of spiritualistic seances point to the conclusion that demons personate them. And it is the appeal to Scripture which leads us to reject the Nirvana theory that the dead are sunk in an unconscious sleep. We should long to believe that such is the condition of the impenitent; and as for the redeemed there is nothing in the thought to distress the most sensitive mind or the most loving heart.

Summing It Up

Here then is the answer which Holy Scripture gives to the fears and longings of those who mourn the loss of loved ones gone from earth. They are "with Christ, which is far better"; they are "comforted" by Him who is "the God of all comfort"; and though dead to earth, they are "living unto him."

"Thou wilt not sever us, O Lord our God, In Thy blest mansions. On earth's dreary sod

Our hearts are torn with partings. One by one

The loved and cherished leave us. Every stone

The cold, damp cemetery holds, is faced

With lines that find their parallels deep traced

Within our souls. Thus works Thy chisel, Lord,

In strokes severe. Yet be Thy name adored

For all Thy dealings! In Thy purpose deep

A blessing lies, unscanned by us who weep

Amid these shadows. Night will soon be past—

The cloudy night of time that ends at last In Heaven's bright morning. Yet a little while,

And we shall greet that blissful morning's smile

With hallelujahs. Then Thy love's deep thought

Shall be unfolded. All Thy blood has bought

Shall come with Thee; and each we loved and knew,

And mourn'd for here, shall rise upon our view

In brighter, lovelier form—akin to Thine—

Thy work, Lord Jesus!—perfect, pure, divine!

Thus re-united, through eternal days Our joy shall be **Thyself**—our theme

Thy praise!"

Where Did the Spirit Descend at Pentecost?

By Philip Mauro, Framingham, Mass.

INASMUCH as the events of the day of Pentecost, recorded in Acts 2, are of the greatest significance, it is a matter of much interest to ascertain—if indeed it be possible to do so—just where, in the city of Jerusalem, the disciples were assembled at the moment when the Holy Spirit came upon them.

Some may wonder that there should be any question as to that, seeing it is matter of settled conviction that the gathering place of the disciples was the "upper room."

Indeed, it is often said, as if it were a recorded fact, that the upper room was "the birth place of the church." But the truth is that the record affords no warrant at all for the idea that the disciples were gathered in an upper room when the Holy Spirit came upon them; or that the upper room was ever their assembling place during the ten days of their tarrying in Jerusalem while waiting for "the promise of the Father."

All that is said concerning the "upper room" is, that the apostles, after witnessing the Lord's ascension from Mount Olivet, returned to Jerusalem and went to an upper room, where Peter, James, John and the other of the eleven apostles were lodging (Acts 1:13).

All that appears from the record is that those Galileans, during their stay in Jerusalem, had their lodgings in an "upper room." There is no suggestion

at all that the sleeping quarters of those eleven men was also the meeting place of the 120 disciples who were in Jerusalem at that time. Still less reason is there for supposing that, on the morning of the great feast-day, they would have been gathered in such a place.

The Temple, the Place

There was, in fact, but *one place* in the city of Jerusalem where devout Jews, of whatever sect, would have congregated on that morning; and there was but *one place* where the events recorded in Acts 2 could possibly have transpired. That place is *the Temple*.

And not only so; but, after a careful examination of the inspired records, we venture to say that they contain positive proof that it was *in the Temple* that the Holy Spirit came "suddenly" upon the company of believers in the Lord Jesus Christ, and that *from the Temple* the proclamation of God's "good news" went forth to all the world.

Surely it is befitting that so it should have been. It is in accordance with all that has been revealed to us of the dispensational dealings of God, and of the connection between the old covenant and the new, that the first manifestation of the Holy Spirit's personal presence should have been in the Temple; that the beginning of the building of the spiritual house should have been on the site of the material house.

Indeed, the same reasons which required that the preaching of forgiveness in the name of the risen Christ should begin "at Jerusalem" (Luke 24:47), would seem to require also that it should begin at the Temple.

Into this aspect of the matter we propose to look a little later; but first we would ascertain whether the inspired record gives any definite indications as to the place where the wonderful events of Pentecost occurred.

Luke's Testimony

The first Scripture that bears on the matter is the concluding portion of Luke's Gospel, whereof the book of Acts is a continuation, written by the same hand.

The Lord commanded His disciples to tarry in the city of Jerusalem until they should be endued with power from on high. The brief record of this verse (Luke 24:49) does not state whether or not the Lord designated any particular place in Jerusalem where they were to await the promised endowment; but the record of what they did in obedience to the Lord's commands, seems to supply this information. For we read that "they worshipped him and returned to Jerusalem with great joy and were continually in the Temple praising and blessing God" (Luke 24:52, 53).

This passage definitely declares that the Temple was the place where they assembled for the purpose of waiting

upon God in worship and prayer. They were there "continually." Hence we need nothing further to tell us just where they were assembled whenever they are said to have been gathered "in one place" for prayer. We have the emphasis of the word "continually," which leaves no room for the supposition that, during the ten days following, they ever assembled as a company in any other place than the Temple. This passage alone seems to make it clear that the Lord had told them to wait in the Temple for the promised endowment.

When, moreover, we bear in mind the fact (which appears both from the Scriptures and from other contemporary records) that the Temple, with its vast corridors or "porches," was the regular gathering place of various parties and sects of Jews, however antagonistic the one to the other, it will be easy to realize that the Temple is just the place—both because of its hallowed associations, and also because of its many convenient meeting places—where the disciples would naturally congregate.

Benches in Solomon's Porch

Edersheim says that the vast Temple area was capable of containing a concourse of 210,000 people; and he mentions also that the colonnades in Solomon's porch formed many gathering places for the various sects, schools and congregations of the people.

In commenting on John 7 this trustworthy authority says that the gathering places in Solomon's porch "had benches in them; and from the liberty of speaking and teaching in Israel, Jesus might here address the people in the very face of His enemies."

It was, moreover, and this is an important item of evidence, in Solomon's porch that the concourse of Jews gathered which Peter addressed in Acts 3. (See v. 11). Hence there can be little doubt that one of the assembling places to which Edersheim refers was the "house" where the disciples were "sitting" when the Holy Spirit came upon them.

When Luke takes up, in the book of Acts, the thread of the narrative he dropped at the end of his Gospel, he says (speaking of the apostles), that "these all continued (literally were continuing) with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14).

We have here in substance a repetition of what is recorded in the last verse of Luke's Gospel, namely that, during the ten days following the Lord's ascension, His disciples were "continually" together waiting upon God—they "continued with one accord in prayer and supplication." The record in Acts omits mention of the place where they so continued, for that had already been definitely stated in Luke 24:52, 53; and it adds the interesting fact that the women, and Mary the mother of the Lord and His brethren, were with them. All this, be it remembered, was done

by the Lord's express instructions. They were of course praying for the promised endowment from on high (Luke 11:13).

The next verse (Acts 1:15) states that "in those days" (of waiting upon God in the Temple), "Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty)," and then follows the account of the choosing of Matthias as an apostle and witness of Christ's resurrection, in the place of Judas. This doubtless occurred in their accustomed gathering place in the Temple, since they were "continually" there during those days of waiting for endowment from on high.

Thus the day of Pentecost came; and the occurrence of the great Feast-day would furnish an additional reason why they should be found assembled in the Temple. The services—the offering of the morning sacrifice and incense, with the accompanying prayers (in which they would undoubtedly have taken part)—began at sunrise.

This service being concluded, they would naturally be "sitting" in their customary place; when "suddenly" out of heaven came that sound as of a rushing mighty wind. The words, "they were all with one accord in one place," (cf. 1:14) indicate that they were in their customary gathering place in the Temple.

Similar words found at the end of chapter 2 lend emphasis to this; for it is declared that, after about three thousand souls had been "added" to them, they still continued with one accord in the Temple (v. 46).

This shows that what they had been doing as a small company they continued to do, still "with one accord," as an exceedingly large and growing company. It shows further that the place where they were gathered when the Holy Spirit came upon them must have been of such ample dimensions as to admit of three thousand more being "added" to them; and it need hardly be said that the Temple was the only building in Jerusalem, open to the public, where this would have been possible.

The Services on Pentecost

Additional light is gained by giving heed to a literal rendering of Acts 2:1. As found in our Authorized Version it reads, "And when the day of Pentecost was fully come." The word translated "was fully come" (which rendering is really meaningless, since a day cannot be more "fully come" after it has actually come), means literally "was being accomplished" (referring to the services appointed for that day).

In Bagster's interlinear translation the reading is:—"And during the accomplishing of the day of Pentecost, they were all with one accord in the same place."

What is clearly implied is that they were (as we should expect) in the Temple,

for the purpose of taking part in the appointed services, which were then being duly "accomplished."

During an intermission in those ceremonies they would naturally be "sitting" together in their customary meeting-place. What seems to be impressed upon us by this verse is that, during the accomplishing of the various ceremonies of the day of Pentecost, the disciples were not dispersed and mingled with the great crowds of worshipers, but kept together, and were with one accord in one place—not scattered about. It can hardly be doubted, therefore, that at the moment the Spirit descended upon them they were all in one and the same place somewhere within the vast area of the Temple.

It was some little time before nine in the morning (v. 15) when the Holy Spirit descended, just long enough for the rumor of the marvelous event to spread through the city (which would not take long), and for an enormous crowd to congregate. There would be ample time for this between the morning services and nine o'clock.

On reading attentively the record in verses 1-14 it will be seen that the events recorded happened all in one and the same locality; for there is no change of location. Where the disciples were when they began to speak in other (heteros = different) tongues or languages, and where the astonished multitude assembled and listened to the first gospel address ever preached "with the Holy Ghost come down from heaven," is the very same place where the Holy Spirit came upon them.

It is important to note that the disciples were at that time, and for a considerable period thereafter, in "favor with all the people" (Acts 2:47); and hence they enjoyed, in common with all Jewish sects and parties, the privilege of assembling, for the usual purposes, and as a distinct company or sect, in the Temple.

The Womb of the Church

We conclude, therefore, that the material house of God served as the womb of the spiritual house; and that from it the Church was to come forth, and soon did come forth. For a little while the two were identified, as the true spiritual Israel was, for awhile, identified with "Israel after the flesh"—the spiritual seed of Abraham with his natural seed. And this, we say, is in keeping with the revealed ways of God. Just what bearings the matter into which we have been inquiring may have upon our understanding of the purposes of God as a whole, we do not now attempt to show. But it seems to have a direct relation with certain prophecies, such as Ezekiel 47, where the prophet describes his vision of the healing and life-giving waters issuing from out of the Temple.

What ever may be the final and literal fulfilment of this prophecy, we cannot fail to see in it a spiritual foretelling of the issuing forth of the gospel for all

mankind from God's appointed center, which broadly was Israel, and more definitely Jerusalem, and still more definitely the Temple. Other portions of Ezekiel's prophecy have clearly a spiritual fulfillment in this dispensation of the Holy Spirit, as we have sought to show in another place (see *A Kingdom Which Cannot be Shaken*). So we do not attempt, in this brief article, a discussion of the details of this prophecy, or of other pertinent prophecies.

An Interpretation of Joel

We would also call attention to the prophecy of Joel. Inasmuch as the apostle Peter quoted from the second chapter of Joel as having its fulfillment in the coming of the Holy Spirit, and in those miraculous events whereby His presence was manifested, it is significant that, in chapter 3 of Joel's prophecy there is the promise that "all the rivers of Judah will flow with waters, and a fountain shall come forth of the house of the Lord" (3-18).

We believe that those who are spiritual will be able to see in this verse and its context much that is applicable to this present dispensation, though it may be that the complete fulfillment of this passage (and, also of that quoted by Peter from chapter 2), awaits the coming again of the Lord from heaven.

Finally, we have the very significant record of Acts 5:17-25, which tells us that when the apostles were released by the angel of the Lord from the prison into which the religious leaders had put them, the angel bade them, "Go, stand and speak in the Temple to people all the words of this life" (v. 20).

This makes clear, for reasons which we should seek to discern, that it was in the purpose of God that the gospel stream—"the words of this life"—should begin their flow in the Temple. In this we can see the continuity of God's dealings and the orderly working out of His great plan. Everything pertaining to the old dispensation centered in the Temple. Therefore, it was fitting that the new dispensation should start at that place, and move out thence into the world which it was to overspread.

CAN THIS BE TRUE?

Opinions expressed at a missionary conference in India recently:

1. The incarnation of Jesus Christ is like the avatars of the Hindus.
2. The resurrection of Jesus Christ and the Virgin birth are not facts.
3. People make mistake in speaking of the Bible as inspired rather than inspiring.
4. Jesus cannot do all the work of redemption in a lifetime.
5. Isaiah fifty-three is not a prophecy of Christ. The appearance of its being so is largely due to its translation having been made by Christians.
6. We should not refuse to think that Jesus made mistakes in what He said.
7. The idea of a day of judgment is not believed by any sane person.

NOVEMBER, 1920

Jonah and The Whale

By Rev. James D. Kempster, Lyndon, Ill.

Of all the stories in God's Word
That critics do assail,
There's none they fear with fiercer hate
Than Jonah and the whale.

And yet if God's Almighty
As the Bible says He is,
Then why these doubts and murmurings,
This everlasting quiz?

If earth and sky, if sea and land
Appeared just at His wish,
'Twas surely but a trifling thing
To make a special fish.

Besides, when God's dear Son was here,
Upon our mother earth,
He freely spake of Jonah,
And He recognized his worth.

So let us for a moment now
Lay all our scruples by,
And see if in this wonderful tale
Some useful lessons lie.

Now Jonah was a prophet true,
And 'twas a prophet's work
To go and speak at God's command,
And never try to shirk.

But Jonah was a mortal man,
And just like you and me,
The "pleasant things" he'd gladly do,
From others he would flee.

And so when God did send this man
To Nineveh to preach,
He did his best to run away
And get beyond His reach.

(To fool and trap our fellow man,
Is sometimes very tame,
But when we "try it out" with God,
We play a losing game.)

At Joppa, Jonah found a ship
Just putting out to sea;
He paid his fare, and went below,
That out of sight he'd be.

And though he'd really done a wrong
That ought to make him weep,
His conscience was so dulled by sin,
He coolly went to sleep.

But like a calm before a storm
Poor Jonah's sleep was brief.
(For when the Lord doth start to judge
There isn't much relief.)

The Lord sent out a mighty wind;
The ship was tempest tossed;
The crew were struck with horror
At the thought of being lost.

They soon awakened Jonah, and
Demanded that he pray,
And call upon the higher powers
To take the storm away.

But when they saw with all their cries
The storm subsided not,
They said with superstitious fear,
"Come, let us cast a lot."

The lot did fall on Jonah, for
'Twas just as God arranged;
And Jonah from indifference now
To one of fear hath changed.

He quickly told them what he'd done,
How God he'd disobeyed.
And what they now should do to him,—
They need not be afraid.

He said that they should pick him up
And cast him in the sea;
The storm would then subside at once
And all things peaceful be.

The men at first refused to act
And harder pulled for shore;
But all their efforts were in vain,
The storm increased the more.

And so at last, at Jonah's wish,
They threw him in the sea;
And then as Jonah prophesied
'Twas peaceful as could be.

That God would be more merciful
No one could surely wish,
And so to save this erring man
The Lo.d prepared a fish.

Which swallowed up this foolish man
Who, then, for several days
"Indulged in much reflection"
On the error of his ways.

And then when God could plainly see
The "paths of right" he'd found;
He told the fish to liberate
His servant on the ground.

(Now if we leave the story here,
We miss the chiefest thing;
And so to your attention now
Two lessons I would bring.)

The first is this, when God commands,
Be instant to obey;
We gather from this story that
The opposite don't pay.

The second lesson we may learn,
We need it every hour,
Is that *Jonah is a splendid type*
Of resurrection power.

His three days sojourn in the whale
Beneath the ocean waves,
Is typical of those we love
Now sleeping in their graves.

When Jonah was restored by God
To life, and power, and thought,
It shews that in the "last great day"
Great wonders shall be wrought.

The sleeping saints shall wake again,
The living ones be changed;
The marvels of that glorious time
Our God has foreordained.

And so when'er I ponder o'er
This truly wondrous tale;
I thank the Lord with all my heart
For Jonah and the whale.

How It Feels to Fly, and What It Teaches

"**W**HAT were your sensations up there?"

"Marvelous! I had a wonderful sense of God's goodness, greatness and nearness—especially nearness, for I never felt so close to the Creator as when sailing in mid-air looking down on His creations and comparing them with man's infinitesimal playthings. I felt just full of praise, and sang at the top of my voice the doxology, higher from the surface of the earth than it has yet been sung in Australia, and dropped Devil-disturbing bombs containing copies of God's Word over two cities."

"Everything was just wonderful! But it was wonderful chiefly because we seemed to be running true to the final analysis of all things in God's creation."

"What do you mean?"

"The force of unseen things. We were getting marvelous sensations, astound-

Herbert Booth, youngest son of the late General William Booth, of the Salvation Army, flew about sixty miles in an aeroplane from Brisbane to Ipswich, Australia, where he alighted, by an almost vertical descent on the race course, preached in the Methodist church three miles distant, and made the return trip all inside one and a half hours.

On his return he gave the following interview to the press.—[Editors.]

steering gear, were among the things which, 'eye hath not seen.'

"The whole outfit, as the environment by which it achieved its success, seemed to be the latest protest of science against a materialism which denied, or ignored, the supreme importance of unseen forces."

"Well, what do you make of that?"

"Why just this—that the greater the advances in the scientific sphere, the more wonderful the inventions, the more startling the applications of natural forces, the nearer do scientists and in-

is even more true as regards the mighty forces generated in the heart by the Holy Ghost 'for the things which are seen are temporal but the things which are not seen are eternal.'

"And so while seated in that narrow canvas boat with its two extended wings resting apparently upon nothing, I was being reminded afresh of the invisible Deity in whom I 'lived and moved and had my being.'"

"But you could see the aeroplane and the pilot, couldn't you?"

"Yes! But these things I could see were the things that mattered least and were actually all against flying."

"I could see the pilot's substantial body and leather bonneted helmet which were dragging me to earth, but I couldn't see his spirit and his thoughts which were keeping me aloft."

"I could see the weighty steel engine and the flimsy looking wires and wooden uprights with the canvas covered skeletons of the planes. But these were appeals rather to my faith than contributors to my sense of confidence and security. I knew they all had a nasty knack of tumbling down and landing me with broken neck and crumpled limbs under their wreckage. If I had looked only at these I would never have flown at all."

"No, sir! It was the faith I had in the power of the unseen to operate upon, and beneath and within the things I could see that decided me to take that atmospheric excursion."

"Faith! What do you mean? That is a religious expression. I don't see what faith has to do with an aeroplane."

"No. That's because you forget that when you go up to fly it is God's air, and God's gases and God's forces in earth, sky and the human system you are relying on."

"And more, you forget that the laws which control your flying machine, and get you over and above the earth, are laws of His ordaining, and that they are very much the same as the laws He has ordained for getting a soul into His kingdom."

"Not the least of these is the law of faith. Aeroplanes would be worthless rubbish without faith."

"Flying and believing go together. The first law of aviation is exactly the same as the first law of salvation. It is faith. Without faith it is impossible to fly, and 'without faith it is impossible to please God.'"

"The greatest draft on my faculty for trusting so far as this material world is concerned was made when the pilot said, 'Everything is ready, now get in.'"

"It was naked, blind, neck-risking faith. I didn't know him, and I knew less of his apparatus. True; I had seen it fly, but I knew also that the man who was to have taken me on that journey had, the day before, tumbled with a passenger into the Brisbane River where his plane



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ing results by the "things that do not appear."

"How's that?"

"Well, the vital things about that sail we couldn't see. We couldn't see the air on which, and in which, we were floating; the explosive gas, which in the nine cylinders of the rotary engine, kept us moving, was an invisible quantity; the electric current passing along the wires to the spark plugs was an unsubstantial fluid; the force of gravity which kept us poised in the air and brought us safely to earth again was not a force perceptible to our vision; the billions of vibrations which, passing through the ether above and the atmosphere beneath, carried vistas of cloud, sky, mountain, forest, plain, hamlet and city, though they brought to the vision, came not 'with observation'; even the propeller, when doing its work, was indiscernible, while the train of thought, emanating from the gray matter in the brain of the clever aviator and operating through his fingers on controls and

ventors approach to the truths which in the spiritual realm they persist in disregarding.

"Every new invention they put before the world is a fresh demand for the practice of exactly the principles which, when insisted on in the religious sphere, they too often either ignore or sneer at."

"For ages the Bible has been declaring that the greatest powers are the powers unseen, and here was that aeroplane carrying me triumphantly over the earth's surface, defying its obstructions, mocking its incredulity, actually confirming the truth of that Bible declaration."

"Everything about that sail in the air reminded me, as all such sailing should remind all lovers of aviation that, as in the natural, so in the spiritual realm, our greatest victories come 'while we look not at the things which are seen, but at the things which are not seen'; that even natural things reach their imperishable and most forceful condition when their dissolution brings them to the stage of the indiscernible and that this

at that moment rested! I knew that the huge biplane with its 140 horse-power engine with a 150 springs, valves, pipes, wires, plugs, cylinders, gears and what not, was all so much challenge to a salubrious poise in the atmosphere.

"But no matter," the pilot said, "If you want to go up you must get in. If you want the thrill of the wonderful up-above-ness where all things are seen in their true proportions; if you want to get over otherwise impassable barriers, you must sit tight, and moreover you must not bother the driver with inquisitive questions. His business is not to teach you but to take you. Your business is to trust and obey."

"It was as if Lieut. Roberts had said, 'You want to go up? Well, never mind

about the things you see. They are apparently against you. Trust the unseen powers in air, cylinder, battery, and be sure you trust in me. Things that look impossible are quite feasible if you will only believe.'

"It all seemed very like the kind of thing I had been preaching to dull heads and earth-bound hearts—among them not a few scientists and engineers, for years. So I just got in and held on and 'according to my faith it was done unto me.'"

"Were you not nervous?"

"Not in the least. Once we mounted and got started all such sensation left me."

"I was surprised because I'm the worst fellow in the world to look down from

great heights. Always feel I must jump off. But here I was sitting in a narrow boat no broader than a racing outrigger. There were just fourteen inches of solid matter between me and the abyss. A twist of my neck in either direction brought in view two thousand feet of space beneath, yet I felt a sense of security most astonishing."

"How do you account for it?"

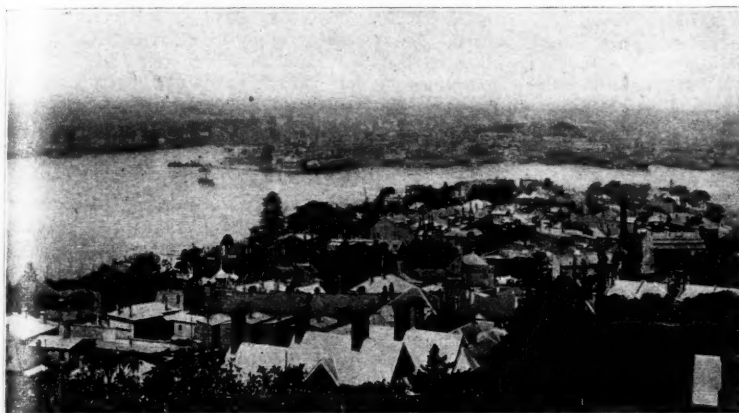
"By the fact that we were moving forward. The sense of going on destroyed the fear of dropping down."

"When the pilot at one time stopped the engine to tell me something I confess, I began to feel squeamish. But while we kept rushing ahead I felt a sense of careless security."

"There too, was another feature of aviation closely corresponding with a principle in Christian living of which air-pilots seem quite oblivious. In religious experience there is always safety in going forward and peril in standing still."

"Like the plane, when you stop you drop. Keeping up and getting there depends much upon going on. Keep busy in doing your Master's business and looking after the interests of others, and you will find it far easier to mount over your own difficulties."

"And so I came back to terra-firma with a more important consciousness of the apostolic injunction, 'Forgetting those things which are behind and reaching forth to those things which are before, I press forward towards the mark.'"



(Copyright Keystone View Co.)

Bird's-eye View of Brisbane, Australia Harbor

S. O. S.—(Save Our Sons)

A Call for Christian Men to Put Their Arms Around Our Boys in the Days "When a Feller Needs a Friend"

By Fred A. Spiller, Buffalo, N. Y.

ONLY a boy"! But it is just because he is "only a boy" that I plead with you for him. He may be just a simple every-day sort of a boy; awkward, gawky, with freckled nose, sunburned legs and arms, and tousled hair.

He is almost rude in his brusqueness—frank till it hurts—impulsive, unreasoning.

"Only a boy"! But knowing and appreciating him, I know that beneath and beyond the things that are so trying to the man who was never a boy, there lies a world of possibility.

We are told of an incident in a Scotch church where a meeting of the officials was called by the pastor concerning the apparent unfruitfulness of a year's work.

As they reviewed it no souls had been saved and no one added to the church

"except wee Bobbie, and he's so sma' he's na worth the countin'."

Later on "wee Bobbie" approached the pastor and timidly inquired if the good man thought that he too might some day be a preacher.

The good man laid his hand on the little head, and said as hopefully as he dared, "Well, you might some day, Bobbie, who knows?"

"Wee Bobbie," better known as Robert Moffat, was afterwards used to light the torch that illuminated dark Africa and to blaze the way for his son-in-law Livingstone to follow.

Helping the Boy

If we are to help the boy aright, it is necessary to know and appreciate him.

We must remember, on the one hand, that a boy is not a "little man." He may wear father's trousers passed on to him, but he cannot wear father's

spectacles, and view life from father's angle and viewpoint. If we expect him to be a pocket edition of "dad" then no wonder if he falls short and is seemingly disappointing and discouraging.

On the other hand, we must remember that he is not a little animal. He may sometimes seem to have an infinite capacity for food and an unnatural propensity for mischief, but that is not all there is to the boy.

Boyhood is a distinct and separate stage in the development of the man somewhat corresponding to the "caterpillar" stage in the development of the butterfly; the same yet vastly different.

There seems to be but little likelihood that such a crawling worm will ever become a gorgeous butterfly—but it does.

The boy and the caterpillar have some things in common.

NOVEMBER, 1920

Set apart February 1 to 5 for Founder's Week Conference at Moody Bible Institute.

I was watching a caterpillar the other day and could not but marvel at its seemingly perpetual motion and its insatiable hunger. Evermoving, ever eating, with but an occasional pause to raise its head and look upward.

What a picture of the boy!

Thinking of this I was interested as I noticed the caterpillar occasionally raise its head, look upward, and then proceed as before.

There are occasional moments in a boy's life, when he catches a glimpse of the blue skies above him and longs to soar to realms unknown and dreams of the day when the world shall be his!

The caterpillar—the butterfly, the same yet different, and between, the transition period of the chrysalis.

The boy—the man, the same yet different, and between them, also, the great transition period of adolescence, the time in both cases when care is needed with loving, thoughtful understanding to prevent injury and permanent disfigurement.

What man is there, who has not, as a boy, torn aside the cocoon to see the chrysalis and found the result to be the permanent marring, if not the total destruction of the butterfly?

Caterpillar and Butterfly

So with the boy.

As he approaches adolescence, the idiosyncracies that puzzle and try one's patience so sorely, are but the cocoon, in which he is hiding, as a new and wonderful nature is unfolding itself to him and the change and adjustment are being made.

This is the critical time in a boy's life, and the wisest, clearest, most loving guidance is needed. Here is where a boy needs a friend who will do for him just enough, yet not too much.

It is vital to the butterfly that just the right conditions surround the cocoon, and that when it is ready to emerge it shall be able to do so unhampered, and without undue pressure from without. It is also vital that the covering be not entirely or carelessly torn aside.

So with the boy. We must respect the transition that is taking place, and while he needs watching and assistance in emerging, yet care should be taken not to ruthlessly tear aside the veil and too early expose the budding manhood.

Boys live largely by instinct. The boy instinctively knows his friends, and makes surprisingly few mistakes. He may sometimes choose friends of the wrong variety, but it will usually be found that they have made themselves friendly to him first, and his heart has answered the call. He knows by instinct the heart that is open to him and he responds in his own way.

The man who would help the boy must know him well enough not to expect too much or too little, and then the opportunities to help him will develop naturally.

A Boy Greater Than a Man

To save a man from the depths of

sin is a wonderful task. It is worth the effort, but think of the wonder of directing a young untrained life and saving it from going astray from the beginning.

What the boy needs is not charity but a chance, a chance to play.

Play has its place in all life, a constructive and educational value. A life that is deprived of play is a deformed and crippled life.

A boy should be able to play. It will avoid undue emphasis on his temptations and exacting experiences. His big friend, therefore, should see among other things, that he knows how to play, and that he has a place to play.

As we are, in our cities so rapidly growing, we find the smoky monsters, giving forth smoke by day and fire by night, rapidly crowding out the places to play and driving the boy into the sin-ridden, danger-infested streets. Perhaps worse yet, with the lure of big pay, drawing him from his heritage of play and education entirely into its big ugly maw. If we love the boys we must rescue for them their places to play.

This alone will not save the boy though. The best and most effective help is the "one" method. When a man takes the time to put his hand upon a boy's shoulder and his arm around his neck, then he can reach into that plastic, unformed character and leave upon it for all time his impress and shaping.

This of course, will require long effort and infinite patience.

After six years of active boys' work

in four different cities, there are one or two in each of eight groups of boys with whom I still correspond, and whose letters are priceless because of the glimpses they give of the developing characters of these dear friends.

What has it meant? It has meant trying evenings with a large group in a club, an outing, a class, some games. It has meant a day perhaps, with just one boy. It has meant holidays sacrificed to visit the boys in their homes. Many have been touched and have passed on, perhaps never to be heard of again, but out of each group has come one or two who have opened their hearts and have been definitely helped in a way that can never be forgotten. And it is worth it.

To be a friend to a boy will require understanding him, loving him, working for him, searching out from among the many the few that one person can best help and influence. Then will come the earnest prayer, the deep heart searching, the pointing of them to the Lamb of God who taketh away their sin, the seeming fruitlessness of the effort and then in years to come the surprising reward of finding a Christian and a citizen, whom you are proud to acknowledge; one over whom you can rejoice as having had a part in helping him over the stormy places and leading him to the Friend that sticketh closer than a brother, and in whom alone can the boy find the noblest and best.

He Testifies Against the Secret Lodge

THE *Moody Bible Institute Monthly*: "Enclosed please find a post office order for three dollars, being subscription for two years under the old rate of \$1.50 per year. I would have taken advantage of the offer before this only I have been very busy.

"I find the *Monthly* almost indispensable. I have studied along dispensational lines ever since I came out of Free Masonry and secretism, and I can tell you it was only this truth and the witnessing of the Holy Spirit, that prevented the Masons from turning me out on the road.

"They have tried every artifice that they could think of to discredit me before my people and before the public. They had it circulated that I had to be banished from the place, that I was not a man of my word, that although I preached the gospel yet I did not believe what I was preaching; and when that failed, that I was not living up to what I preached, and in order to make this statement plausible they tried to trap me with women of loose reputation, but the Lord delivered me from their schemes.

"They tried to influence the church

courts to put me out, and notwithstanding the number of fraternal men in the courts they could not accomplish it. The people backed me too strongly. They got behind the church finances and boosted the mission money from less than \$1,000 last year to more than \$2,000 this year, and raised my salary, and made me a liberal present.

"I am not writing this with any boasting, but only that should there be any minister who has become conscious of the apostasy of Masonry and yet afraid of their threats, he might be encouraged to do the right thing, trust in God and cut loose from them.

"Pardon me for writing in this strain. I take the liberty because it was an article in *The Christian Workers Magazine* by Dean Gray, five years ago, that induced me to pull out from them.

"May I ask your prayers? They are determined as ever to deprive me of a living. They must do it to establish the old time power and influence of the lodge. Nothing but prayer will deliver me from their hands. May God bless you and make *The Moody Bible Institute Monthly* a blessing.

"T. W. Goodwill,
"Kensington, P. L. Q. Canada."

Moody Bible Institute Monthly

Siberia and Bulgaria Heard From

I
"Nikolsk-Ussuriskij, East Siberia.
EDITORS of *The Moody Bible Institute Monthly*:

E"It is about a year ago since I left the States for Siberia.

"I know you are interested to hear from me and the work in which I am engaged.

"I will not go into politics which concern Russia, of which I presume you have read and heard a great deal. But the thing in which we have mutual interest and of which we hear so little is that of which I wish to write.

"Many a storm has come over this people since I came out here, but in spite of it all they still remain. I had an opportunity while engaged in the Y. M. C. A. work amongst the prisoners of war to see real Christianity. What Russians need at this time is the gospel of Jesus Christ, and the Bible, and good tracts, and men and women of God who wish to give their lives and work amongst them.

"It does one's soul good to hear amidst the turmoil of the Russian life the gospel songs in their own language, and to hear them testifying of the grace of God.

"Wherever public meetings are held crowds of people are coming and will listen for two hours to the gospel message.

"I sometimes ask myself this question, 'Would all this struggle and suffering have come to pass had the Word of God been freely preached?'

"Imagine how the people live at this time when roubles are sold 5,000 to a dollar! A loaf of bread costs 450 roubles and fish at the same rate. Clothing material is very high—from 300 to 15,000 roubles a yard.

"And yet under such strain the preaching of the Word of God has success, willing hearers and glad followers. And, oh, how little this people complain! How happy they were when, a few days ago, I told them in a meeting that you at home were praying for them, and also gathering the money to send the gospel.

"We organized a leaders' Bible class in this town and several young men who are still soldiers, and some ladies, are attending. The plan is to teach these men to go into the villages and bring the glad tidings.

"Another thing which will interest you is that the repatriation of the prisoners of war will take place this summer, and that, of course, through the people of the United States. My prayer has been answered, and we hope the agony of these sufferers is near an end.

"Many of them have been prisoners for about six years and have undergone many hardships under the change of governments in Russia. They have traveled for months in box cars to the

cold regions, and many, many have perished.

"Many of these men are between forty and fifty years old. How it hurts my heart when they show me their family pictures saying: 'I haven't seen them for five or six years. I do not know whether they are living or not.'

"Following is a letter sent by a mother in Europe to find her son, who fortunately was in our camp and in fairly good health:

Gentlemen:

Permit a poor, sorrowful mother to write to you and ask protection and help for my son.

Since the fall of 1916 he suffers in Siberia—what that means, I think you know. In the summer of 1919 he hoped surely to return home, but

child. God bless you and your work. Thanks, thousand thanks!

"What I have seen and heard in this land of suffering is hard to write or tell. But we believe that our work has not been in vain. This fall I hope to be back in the States, and if possible to tell you more about Russia, and to interest you in her behalf.

"Yours truly, in the Master's service,

"W. Teeuwissen,

"Y. M. C. A. Secretary."

II

"Philippopolis (Plovdiv) Bulgaria.

"Editors, *The Moody Bible Institute Monthly*:

"I take the pleasure to send a few lines and tell some things, which may be of



Welfare Committee Austrian-Hungarian Prisoners of War in Charge of W. Teeuwissen

again it was a disappointment; he suffers terribly under all of that, especially that he does not know when he will come home. Please help this poor fellow how and where you can, for he hungers, freezes, and is probably without clothes, shoes and underwear! Alas, I can't send anything, for he wouldn't get it. I should like to send him money, as much as a poor woman can afford; but to whom, so that he gets it?

I have heard already frequently about your activity, how helpful you assist the poor prisoners, therefore also I have the courage to ask you from the bottom of my heart: help, protect my son, and if possible show and give him the means and ways, that he may return home. You wouldn't do it to an unworthy; he is the best and bravest son and my only one—I have been a widow since 1890. He is not only a good son, he is also a brave soldier and at home a loyal teacher.

I close with the hope that my request is a successful one for my poor

interest to the dear Moody Bible Institute, where I learned how to preach the gospel and how to live the Christian life.

"The Bulgarian Evangelical Society sent me an invitation a year ago to take an evangelistic tour through Bulgaria and hold revival meetings. No other person in Bulgaria is fitted for such work. Thank God, I learned it in The Moody Bible Institute.

"I have visited seventeen towns and three villages. The success was greater than we expected. You know God always surprises us and gives us more than we pray for.

"In Sofia (the Bulgarian capitol) for instance, I held revival meetings in the largest evangelical church. For three weeks, every evening the church was crowded with people from different social places—business men, teachers, statesmen, students, priests, and of all sorts. We had ninety-three converts,

among them a girl from the theater. Twice I spoke before the student body in Sofia University.

"In Samonove we had seventy-six converts. In Custendie and in Philippopolis, I spoke in the largest theaters. Thousands were present. In Shoumen we had two meetings one right after another, because the people wished to stay as long as I spoke.

"The results are great. Some evangelical women and men who know something about the work of Moody said: 'This is Bulgarian Moody: the first time Bulgaria is moved by revival meetings as never before. Thank God, our eyes saw things which were seen only in Moody's meetings.'

"Glory be to God! New Bulgaria is on the way to be won for Christ, our Saviour.



Rev. Paul L. Mishkoff

"There are some missionaries from America who preach new theology, but they will not succeed; people don't wish to hear them. Bulgaria wants the old gospel, the only Son of God, the very God.

"Now is the time to bring Bulgaria under the Cross of Christ! Will you help us? We have commenced to raise a fund of 1,000,000 leva (your money \$20,000) for evangelizing Bulgaria. Now we have already 140,000 leva. From my meetings in these seventeen towns I took in 32,000 leva.

"We believe God is with us and will send us means by His beloved children in Christian America. We plead, we wait.

"Help us, and enable us to 'Give them to eat.'

"Very sincerely yours,
"Paul L. Mishkoff, Pastor."

Notes and Suggestions

J. H. Ralston

PRESBYTERIAN CHURCH STATISTICS

The Presbyterian church, U. S. A., shows a membership of 1,637,105, a gain of 34,072 over last year. For several years there was a decrease in the gain of the total membership, but the decrease seems to be checked.

LIQUOR CONSUMPTION DECREASE

Government reports show that the consumption of wines and liquors in the United States in 1919 was less per capita than during any year since 1870, according to estimates of the Department of Commerce. The total consumption of wines and liquors in 1919 was 992,394,720 gallons, or 9.17 gallons per capita, compared with the total of 1,701,827,271 gallons, or 15.95 gallons per capita in 1918.

THE INTERCHURCH WORLD MOVEMENT

This movement has been reorganized and is now solvent, according to a statement of Bishop Thomas Nicholson, of the Methodist church in the public press. More than \$1,000,000 has been paid into the organization by the denominations which undertook to underwrite the original \$100,000,000 campaign, and sufficient funds are now due to carry on the work until January 1, 1921, at least.

MISS SARA C. PALMER

Miss Palmer writes, September 9, summing up her experience in Ireland, in a circular letter. She reports the conditions in Belfast as very bad, which she says is suffering a boycott on the part of the Sinn Feiners, but with no hope of success.

She conducted some meetings in England, and then had a very successful meeting at Bangor, Ireland, which was spoken of in a commendatory way by the pastor of the First Baptist Church there. She reports that three young people will come to America with her, and it is their intention to enter the Moody Bible Institute. She sailed October 16 on the Mauretania.

THE COMMITTEE OF FIFTEEN

This committee, in connection with the Chicago Church Federation, sends out bulletin No. 4 announcing its activities in aiding public authorities in the enforcement of laws against pandering, and the taking of measures calculated to prevent traffic in women. They have found a most effective weapon in the injunction and abatement law of the state. The visible results for the four months ending August 31 were the securing of evidence of violation of law in 253 instances, and issuing of fifty-six preliminary notices to the owners of

properties involved. Henry P. Crowell is the chairman of this committee; Julius Rosenwald, first vice-president; Edward M. Singer, second vice-president; David R. Forgan, treasurer; and Edwin M. Simms, secretary.

ROMAN CATHOLIC PROPAGANDA

Mr. F. E. Glass, of the *Evangelical News* of South America, sends a circular issued by the Roman Catholic bishop of Tabate in the Republic of Brazil. This document in some respects seems to be quite modern, and to have been gotten up by an advertising expert. All kinds of propositions are made to filch money out of the people of the bishopric. A chief item of traffic is masses for the dead. Many kinds of indulgences to sin are offered, and in each case a cash payment is clearly announced. As an inducement to all classes, the circular is headed with the words (translated), "An Immense Spiritual Treasure Acquired by Little Sacrifice." South America seems to be about where middle Europe was when Tetzel caused the money to chink in the bottom of his money chests.

GOES TO PALESTINE

Rev. S. B. Rohold, F. R. G. S., for more than thirteen years in successful charge of the mission to the Jews in Toronto, has tentatively accepted an invitation to go to Palestine under the auspices of the British Jewish Society, the offices of which are at 9 Great James St., Bedford Row, London.

On his departure the presbytery of Toronto, September 7, passed most commendatory resolutions of his work in Toronto and in other cities in Canada. In the resolutions an appreciation of Mrs. Rohold was very generously given. Commendatory letters were written concerning Mr. Rohold's work by Rev. John McNicol, president of the Toronto Bible College, and by Rev. John L. Zacker, secretary of the national committee of church missions to the Jews. A farewell reception was given to Mr. Rohold in Toronto, September 28, in the Christian synagogue.

NORTH BAPTIST CHURCH, BROCKTON, MASS.

The Rev. Harper B. Mitchell, with 115 members of the North Baptist church, of Brockton, Mass., withdrew a month or so ago, to form a new church. All the officers, except two deacons and the collector, left with him. Only about thirty to forty members, all told, remained with the parent society.

The reason given by Mr. Mitchell is, in part, as follows:

"We believe that leadership of the Baptist denomination in the north is largely toward apostasy. We cannot have a part in their movements, and

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therefore, although remaining Baptists, declare ourselves independent of the denomination. We know that many Baptist churches in the north as well as in the south stand with us, and that this act of separation is not isolated, but other churches are having a like experience.

"We have not separated to be by ourselves simply, but we believe ourselves separated unto God for service."

FRUITFUL MISSION WORK

Rev. Nicholas Dulitz, pastor of the Hungarian Baptist Church on the East Side of New York City reports a condition of transformation in the region in which he operates. In seven years he has gathered a strong church, many of its members having been anarchists. Very remarkable results are reported from the 138th Street gospel tent in connection with work among colored people, over five hundred persons having been received into the churches from the summer's work, 363 uniting with the Abyssinian Baptist church, and 164 with other churches in the Harlem district.

Miss Ida M. Bowne, director of the visitation and home Bible study work has already prospect of at least fifty special Bible classes, some being held in the churches, but most in the homes. During last season there were 2,500 meetings in 238 centers in six languages, the aggregate attendance being more than 400,000. This work has been under the direction of the Evangelistic Committee of New York City.

A NEW JAPANESE RELIGION

According to reports in Tokyo, the authorities of Japan are genuinely alarmed over the spread of a new religion, "Omotokyo," meaning "real fundamental relations literature." Authorities have said that the spread of the new cult is dangerous to the interests of the state and the maintenance of general peace and order.

Omotokyo is described as a combination of Shintoism, Chauvinism, megalomania and mesmerism, founded by an illiterate woman named Deguch, born in 1836, who, after a life of privation and suffering, proclaimed herself Shinto, and died in 1918, leaving 10,000 Japanese volumes, composed in a state of ecstasy. Each volume contained 2,000 words.

Apostles are carrying the religion on, and, according to press reports, it is spreading like "flames of fire," especially among the educated classes, including many college students. Preachers of the cult declare that Japan will control the whole world after a great war.

The Osaka newspaper, *Taissi Nichini-chi*, which recently suspended publication has been purchased for spread of the doctrines of the cult. Allegations are made in some quarters that Omotokyo is the invention of militarists, who seek to utilize the power of its organization to press aggressive ambitions.

NOVEMBER, 1920

THE JEWISH PERIL

Mr. Samuel H. Wilkinson, of London, writes in the *Christian* concerning a pamphlet that has been issued entitled, *The Jewish Peril*, based on the alleged minutes of a secret conclave of Jewish Free Masons in Paris.

In substance it announces that a group of Jews has been predominant in forwarding a movement for the eclipsing of Christianity and the present order of things by the fomenting of war and revolution. Mr. Wilkinson considers this new phase of the Jewish question as very grave and ominous. He says in part:

"The great outstanding fact is that the incipient stages of a new Jewish persecution are in progress; that even if the grave charges against certain Jewish conspirators be true, the ventilation of them in public is calculated to excite already existing prejudices into the blind and positive penalizing of a whole race; that it is calculated to infect Great Britain and America with the virus of vindictive anti-Semitism and its baneful effects, and to bring in time the same curse on the Anglo-Saxon race as has fallen upon the Teutons and the Slav.

"Whether this fulfils prophecy or not, it is to be resisted by every available means and by everything and everybody that is truly Christian; for it is no creation of the imagination."

THE UNION OF EVANGELICAL CHURCHES

The preamble to the plan of union as adopted by the American Council on Organic Union of Churches is as follows:

"WHEREAS: We desire to share, as a common heritage, the faith of the Christian church, which has, from time to time, found expression in great historic statements; and

"WHEREAS: We all share belief in God our Father; in Jesus Christ, His only Son, our Saviour; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic church, through which God's eternal purpose of salvation is to be proclaimed and the kingdom of God is to be realized on earth; in the Scriptures of the Old and New Testaments as containing God's revealed will, and in the life eternal; and

"WHEREAS: Having the same spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation."

The change of the words, "of the evangelical churches," to "of the Christian church," is explained by the committee, that the term "evangelical" hardly reached to the date of the apostles and the Nicene Creed, and a more comprehensive term was needed. There was only one vote against the change, and the committee says that the "modified term was accepted in the interest of historical accuracy, and with no thought of including other than evangelical churches in the union."

The plan of union is lengthy and somewhat complicated, and covers many details that cannot be here recorded.

MID-WEST LAYMEN'S CONFERENCE ON EVANGELISM

November 5-7 there is to be held in Chicago a conference on evangelism especially for laymen. The idea originated with the Business Men's Gospel Teams, whose members have been developing into a strong and helpful movement during the last year. The announced purpose of the conference is "to stimulate practical lay evangelism and send men back to their places of service with a vision, a conviction and a faith that will set them to work for The Master with renewed devotion, and more effectively than before."

In the announcement the following appeal is found: "If you believe in the object of this conference, we invite you to join with us in daily prayer for divine wisdom and grace to be manifested in connection with it. Let us claim Christ's promise in Matthew 18: 19-20." The place of meeting will be the Central Y. M. C. A., on La Salle Street. The invitation is extended to laymen of the Middle-West. A registration fee of \$2 is charged, to cover expenses. This should be sent to Mr. L. P. Putnam, 19 S. La Salle Street, Chicago, with a request for hotel accommodations, if desired.

The program begins Friday evening, November 5, with an opening address by, it is hoped, Mr. Fletcher Brockman, of New York. Saturday will begin with a morning consecration service, to be followed by an all day conference upon various phases of the work. Dr. John Timothy Stone will speak on "Spiritual Resources for Evangelism"; Mr. Harry Clark, of Cleveland, will speak on "An Effective Program of Personal Work." Other prominent laymen among the speakers will be Mr. Fred McMillan, of Des Moines, and Mr. A. K. Harper, of Fairfield, Ia. Saturday evening there will be a supper, the place to be announced, when it is hoped the speaker will be Governor Allen, of Kansas.

Delegates at the conference may occupy many of the pulpits in city churches on Sunday, the 7th. The outstanding meeting of the conference will be a Sunday afternoon mass meeting in some theater, to be addressed by Mr. Frank Goodman, of New York. Mr. Goodman was a wealthy gambler who was converted in the Billy Sunday meetings in New York.

GYPSY SMITH IN AMERICA

Mr. Smith wrote Mr. Doran of New York, under date of August 19, that he would leave England on the 29th of September for a winter's work in America. The first campaign, lasting one month, will be in Louisville, Ky. The city is building a tabernacle seating five thousand people. Mount Vernon, N. Y., and Jersey City follow, with possibly Newark and Columbus, O., and other cities, making six in all.

Young People's Society Topics

John C. Page

November 7 The Peacemaker Matthew 5:9; Genesis 13:1-9

Our first Scripture pronounces blessing on the peacemaker, while the second Scripture presents an example of one. If the example presented is followed, the blessing promised will be realized.

To use an old phrase, the peacemaker in Genesis 13 was in "a state of grace." Prior to his act of promoting peace he had been "unto the place of the altar, and there he called on the name of the Lord." The altar is the place of forgiveness and reconciliation, the place of restoration and blessing. Abraham needed to go there. His fellowship with God had been broken. He had stepped out of the path of faith in going "down into Egypt." When a pilgrim does this he is "side-stepping" indeed, for "whatsoever is not of faith is sin." Having stepped out of faith he enters the path of self-will. In this path he seeks not first "the kingdom of God and his righteousness" but rather his own self-interests, and his own self-preservation. Sin and shame followed, so that when "Abraham went up out of Egypt" it must have been with a burdened conscience because of the deceit and dishonor attending his experience while in Egypt.

In chapter 13 the walk of faith is resumed. Abraham is found at the altar, where he calls on the name of the Lord. This is the worship of faith, which accompanies the walk of faith. Doubtless that call involved confession of sin and a cry for restoration. Forgiveness and cleansing undoubtedly followed (1 John 1:9). Abraham's victory as a peacemaker is the product of this restoration to fellowship with God. The working of faith which followed the worship of faith enabled Abraham to forfeit his rights rather than to assert them. A man has the right to forfeit his rights if by so doing he may secure some great moral victory, but this forfeiture can only be made as faith clarifies the vision and energizes the soul.

Lot's point of view was narrow, limited and selfish. He lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, and he chose all of that Jordan plain. (See verses 10 and 11.) He saw nothing beyond property values, and so descended to the level of the profiteer.

Abraham saw greater values, even the values of peace, of brotherly kindness, of generosity, and of divine approval. And the vision, and value, and verity of these things enabled him to act as peacemaker, even at the cost of present material possessions. He knew by the intuition and enlightenment of faith that a man's life consisteth not in the abundance of things possessed.

Blessed are the peacemakers, now and forever. Well may they be called the children of God. They have fellowship with the God of peace, the God who made peace through the blood of the cross, and in the power of that peace they co-operate with Him in the work of peacemaking.

November 14 "Winning Our Friends for Christ" John 1:40-51

The first verse of our Scripture lesson tells of some one speaking. It was John, the herald of Jesus. What he said will be found in verse 36, "Behold the Lamb of God." John knew Jesus as such, so was able to point others to him, and win them for Him. His message was simple, but sufficient. It established a point of contact with the hearers, and so impressed them as to impel them in the direction of that One who had been pointed out as the "Lamb of God, that taketh away the sin of the world."

What they discovered in Jesus is expressed in part by Andrew in verse 41, "We have found the Messiah," or the Christ, the Anointed One—the Prophet, Priest and King of Old Testament prophecies. Andrew had discovered this much in Jesus, and what he had found he was able to testify to. In verse 45 we have the testimony of Philip. It expresses the same general truth, "We have found him of whom Moses in the law, and the prophets, did write." Then in verse 49, we have the words of Nathaniel, "thou art the Son of God; thou art the King of Israel."

From the words and actions of the men in this group we may gather the three essential qualities for the winning of our friends to Christ.

First, a satisfactory religious experience. This is the primary principle. Not what others have said, but what we ourselves have found in the Son of God, determines the earnestness of our effort and effectiveness of our testimony. A vital Christian experience is the pre-eminent requisite for this kind of work. A vague religiousness which consists in the mere attendance at meetings and the observance of the externalities of religion, never produces soul-winners; it is more likely to produce self-righteous folk, or even hypocrites. Not until we can say

"Thou, O Christ, art all I want,
More than all in Thee I find,"
shall we be able to say to others, "We have found Him." And, oh! what a wonderful find it is! As the stars pale away into insignificance when the sun rises, so do all lesser lights fade when He, the Christ, rises upon our spiritual horizon with "the light that never was

on sea or land." Only through an experience such as these men had can we compass the scope and meaning of those four words, "We have found Him!"

The second essential quality in winning our friends to Christ is a knowledge of the Word of God. This group possessed it, at least in a measure. They recognized in Christ the fulfilment of their own prophecies, and they were able to verify their claims concerning Him from their own Scriptures; moreover, they used these Scriptures in winning their friends. A. C. Dixon once said that the open Bible in soul-winning work is indispensable. All experienced workers most cordially assent to this statement. A course in Bible study such as to fit men and women for this special work can be taken through the agency of the Correspondence Department of the Moody Bible Institute. A postal card written to this department will bring the necessary information. All young Christian people who aspire to win their friends to Christ need the equipment that comes from such a course.

The third essential quality in winning our friends to Christ is that of earnest desire. It is sometimes spoken of as a passion. It is that impelling force which enables us to persist in this kind of work notwithstanding all indifference and opposition. This passion for souls is greatly needed in the times in which we live. Let us make the words of the poet our own prayer:

"O for a passionate passion for souls!
O for a pity that yearns!
O for a love that loves unto death!
O for a fire that burns!
O for a prayer power that prevails,
That pours itself out for the lost,
Victorious prayer in the Conqueror's name.
O for a Pentecost!"

November 21 The Thanksgiving Habit Psalm 103

The thanksgiving habit is the result of another habit, namely, that of meditation on the Word of God. It is impossible to read the Word, regularly and reverently, without having one's being frequently stirred to the depths with "wonder, love and praise."

In the lesson psalm, the writer is considering the ways of God, "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things." How could one consider such matters and restrain the words of praise "Bless the Lord, O my soul: and all that is within me, bless his holy name; bless the Lord, O my soul, and forget not all his benefits?"

Here is the secret of the thanksgiving habit—"forget not all his benefits." Clouds will come, but "forget not." Evils will threaten, but "forget not."

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Friends will disappoint, but "forget not." Plans will be broken, but "forget not all his benefits."

In order to this constant remembrance of God's gracious provision, the mind must be continually renewed through Bible study and prayer. "Be not conformed to this world" in its forgetfulness and thanklessness, "but be ye transformed by the renewing of your mind," so that the habit of thanksgiving may become formed and fixed. Gratitude is the memory of the heart. As the fruit trees that stand in the sunshine bear the most fruit, so do the souls of those who enter the sunshine of fellowship with God utter most heartily His praises. The thanksgiving habit grows upon them, and they continually call upon all that is within them to bless the Lord.

The thanksgiving habit manifests itself not only in praising God, but also in pleasing Him through loyal service. Faithful stewardship is a result of gratitude. A thankful heart rejoices in giving of its strength, sympathy and possessions. Stinginess cannot dwell in the same house with thankfulness.

The thanksgiving habit shows itself in cheerfulness. "The potatoes are very small this year," said a passer-by to a farmer who was digging them. "Yes," he replied, "but there are a good many of them in a row." This is the right kind of optimism. It sees the bright spots and thanks God.

Again, the thanksgiving habit reveals itself in sacrificial ministry of various kinds. The thankful soul is willing to spend, and be spent, not only through contact, but by contact it seeks to alleviate sorrow and suffering, and points the way to the Saviour from sin. "Go ye into all the world," finds a ready response in the life to which the Cross of Christ has been unveiled, and from which there has ascended the inspired words, "Thanks be to God for his unspeakable gift."

November 28

Inspiring Stories from Home Mission Fields

Acts 10:1-6, 34-48

The chapter from which the Scripture lesson is taken tells how the field was prepared for the missionary, and the missionary for the field. The lesson verses may be read as one of the inspiring stories from the mission fields of the first century. The opening verses show that the natural and supernatural unite and operate for the furtherance of the gospel and the promotion of soul-saving work. This fact is in itself an inspiration.

The missionary's message, found in the latter part of the chapter, is exemplary in every detail. He bore testimony to the great facts of the gospel. In verse 38 Jesus is presented as the anointed one of God; in verse 39 as the one slain; in verse 40 He is seen as the risen one and conqueror of death; and in verse 42 He is set forth as the one ordained of God to be the judge of all. On the basis of these great facts of an anointed

Saviour who died and rose again, the words of verse 43 are spoken.

Study this verse carefully. Commit it to memory. Its declaration of the forgiveness of sins is the immediate and direct result of our Lord's redemptive work for us. It may well be compared with verse 38 of the thirteenth chapter of this same book.

To this truth of the forgiveness of sins through Christ, the Holy Ghost loves to testify, for while Peter was speaking, the Holy Spirit set His seal to the spoken Word, and came upon the hearers with illuminating and saving power. This matter was reported to the home church when the missionary returned there, and so inspired the assembly that they glorified God for the gracious work of His Spirit in the salvation of men and women in the mission fields. (See Acts 11:15, 18.)

The records of conversion to God, of transformation of life, of uplift from sin, and deliverance from Satan, are always inspiring. We admire the endurance and heroism of men and women who undertake missionary work in any part of the world, but when that endurance and heroism issue in converted hearts and changed lives we are inspired to give and go in ever increasing measure. The real romance of missions lies chiefly in the co-operation of God and man for the opening of blind eyes, and the transition of lives from the kingdom of darkness into the kingdom of God's dear Son. (See Acts 26:18; Col. 1:13.)

In a recent number of the *Missionary Voice*, the story is told of the realization of a missionary pastor, who, oppressed with the educational and religious needs of the thousands of cotton-mill operators throughout the South, determined to meet that need by erecting a school and mill where ambitious young men and women might get education by alternate work in the mill and study in the school. After nine years of service, this school now has an enrolment of 250 young men and women desirous for education and for religion. Every student is self-supporting through his work in the mill or in the school, making both his school expenses and his living. The most interesting thing about the whole matter is that part of the report given in these words, "There is not a person on the campus who has not made a profession of faith in Christ, though half the students on arrival are unconverted." This is indeed an inspiring story from a home mission field.

Dr. E. R. Hooper, in reporting work among the lumber men of the Northwest under the direction of the Shantymen's Christian Association, tells the results of twenty-five days' labor in the following figures: meetings held, 64; attendance, 3,000; professed conversions, 33. Other items follow, but that which gives zest to the report is the fact that men have turned to Christ as their Lord and Saviour, and have given evidence of changed lives.

Many such stories may be collected from the home mission fields today, full

of inspiration because of the power of God operating for the salvation of the lost.

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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

THE CHURCH IN THE OLD AND IN THE NEW TESTAMENT

L. B., Sheboygan, Wis.

Question: Is the church in the New Testament the same as the church in the Old Testament?

Answer: The Christian church belongs not to Old Testament times, but to the New. It dates from the day of Pentecost. In the Old Testament we have the kingdom, in the New Testament the church. The distinctions between the two are clearly and sharply drawn. Much misinterpretation of Scripture is due to confusing the two.

REVELATION 14:10

Question: How shall we understand the language of this verse?

Answer: "Tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb" is indeed strong language. Modern teachers of "sweetness and light" no doubt object to it. But the torture is described, and it is also said to be continuous (v. 11). Its occurrence in the presence of the holy angels and the Lamb would seem to indicate their approval. God's judgments are just. We cannot understand them all, nor harmonize them with His love, but shall we not in humility and faith bow before them?

SATAN'S CONTROL OVER THE ELEMENTS

R. W. A., Zealandia, Saskatchewan, Can.

Question: Does Satan have control over the forces of nature?

Answer: In the first chapter of Job (vv. 16-19) he might appear to have, but the temporary use or manipulation of the forces of nature does not prove that Satan has supreme control. That power belongs only to God. Your reference to Ephesians 2:2 reveals Satan's power in an altogether different sphere. He is indeed "prince of the power of the air," but in this instance the reference is to evil spirits, to "spiritual hosts of wickedness in the heavenly places." (See Eph. 6:12; R. V.)

PRAYER IN HEAVEN

J. K., Harrisburg, Pa.

Question: Is there such a thing as prayer in heaven? Do any in heaven pray for any upon earth?

Answer: One prayer in heaven, and its answer, is recorded in Revelation 6:10, 11. It concerns the earth, but it is a prayer for information and avengement. The prayers of the saints are mentioned in the throne-scene of Revelation 8:1-5. Here again prayer is in connection with judgments upon the earth. But there is

One in heaven who is faithfully and effectively praying for the saints upon earth. Christ our great High Priest "ever liveth to make intercession for them." As for any others in heaven praying for us we have no record.

THE PRAYER OF FAITH

Buffalo, N. Y.

Question: James states that the prayer of faith shall save the sick, yet some of our best Christians are sick and cannot get well; how do you account for it? Is it a mistake in the translation?

Answer: No; the translation is correct. The mistake lies with us. God can heal today as easily as in days gone by, but in this matter He is sovereign. It is not for man to dictate to God. The sickness and death of earnest Christians proves this. God's law still is that the prayer of faith shall save the sick. But the prayer of faith is inspired of God and arises not out of our own desires and lack of wisdom. Faith-praying is "praying in the Spirit," according to the mind of God. Such prayer is always answered.

CHURCH SOCIALS

E. S., Stanton, Ia.

Question: Is it right for church and young people's societies to have socials with program and refreshments, after which nothing is said on religion—nothing but worldly talk and laughter?

Answer: Social relaxation is needful. Social gatherings in the name of religion are not to be disparaged. But in our opinion, after an experience and observation of more than a quarter of a century, such gatherings are of very little help to the church unless a religious tone is given to them. They are helpful in getting people acquainted with one another, but otherwise they seldom "get anywhere." Not to have some helpful Christian message or personal work program in connection with the various kinds of church socials is to neglect to make use of a valuable opportunity.

THE 144,000

F. R. S., Charleston, W. Va.

Question: Will you please explain who are the 144,000 of Revelation 7:1-8 and 14:1-5?

Answer: Some believe the two companies are distinct, but in our opinion they are identical. They are definitely said to be a sealed company out of the twelve tribes of Israel. We are not to conclude that they are the only Israelites saved during the great Tribulation, but simply that they are the "firstfruits." They are not numbered among the innumerable company of Gentiles described

in Revelation 7:9-17, who also come out of the great tribulation which closes this age and ushers in the millennium. Certainly the 144,000 in chapter fourteen do not refer to the rapture of the church. As you say, the rapture will include all members of Christ's mystical body, both the dead and the living.

THE RELATION OF BAPTISM TO THE LORD'S SUPPER

N. E. G., Wauchula, Fla.

Questions: Must baptism precede the Lord's Supper? Is not the true Christian commanded to commemorate the Lord's death till He comes, regardless of whether he has been baptized? Are we baptized because we are children of God, or in order to become children of God? Has any church the right to prohibit any one from partaking of the Lord's Supper, whether baptized or not?

Answers: Answering the last question first, we would say that the administration of the Lord's supper is in the hands of the local church, but that the responsibility of partaking belongs to the individual. Any true Christian should be permitted to come to the Lord's table, but being a Christian naturally presupposes his baptism. In our opinion, water baptism does not make us Christians, but is the outward symbol of our having been baptized by the Holy Spirit and is required in most churches for membership.

DID MOSES KNOW?

C. S. C. L., Mansfield Center, Conn.

Question: Our new pastor is just out of Yale divinity school, and says he does not believe the Bible accounts of Adam and Eve, that the Bible contains mistakes, that it is not necessary to believe that Christ died for sinners in order to be saved. Can you explain anything about the story of Adam and Eve and the geological age of the world?

Answer: We ought not to be surprised that one who rejects the Genesis account of creation and of the entrance of sin into the world should also reject Christ's atonement for sin. When our Lord was here in His flesh He said to His enemies, "For if ye believed Moses, ye would believe me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Concerning creation and Adam and Eve, you would be helped by reading a pamphlet by C. E. Putnam, entitled, *Did Moses Know*, published by The Bible Institute Colportage Association, 822 N. LaSalle St., Chicago, Ill.

THE COMING OF ELIJAH

L. C., Cleveland, O.

Question: Has Elijah yet come?

Answer: The coming of Elijah was prophesied by the prophet Malachi. Christ's disciples understood that Elijah would precede the coming of their Messiah (Mark 9:11). Christ corroborated their belief, "Elijah indeed cometh first, and restoreth all things" (v. 12).

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Plan to give February 1 to 5 to Founder's Week Conference at Moody Bible Institute.

Then He said, "Elijah is come" (v. 13). The reference here is plainly to John the Baptist. This fact is more clearly stated in Matthew 11:14. Christ here refers to the coming of John the Baptist as the coming of Elijah, yet he speaks of Elijah as yet to come, "This is Elijah, that is to come." This is the key-verse. John the Baptist came "in the spirit and power of Elijah" (Luke 1:17), but he was not Elijah (John 1:21). He was a partial fulfillment of the prophecy of Malachi, but more accurately the fulfillment of Isaiah 40:3 (cf. John 1:23). Elijah is yet to come. His coming is to be in connection with "the great and terrible day of Jehovah" (Mal. 4:5).

SWEDENBORGIANISM

C. E. S., Harrisburg, Pa.

Question: What are the fundamental teachings of Swedenborgianism? Are they scriptural? Are they who accept them saved?

Answer: The above questions were answered in the July number, but more recent and accurate information demands a somewhat different answer. While the New Church, or the Church of the New Jerusalem, believes in the deity of Christ and in the Virgin birth, it also teaches the extreme view that Christ is the one only God, and denies the personality of the Father and of the Holy Spirit. This sect rejects the doctrine of the vicarious sacrifice of Christ. He saves us by our being obedient to Him apart from Christ's righteousness being imputed to us. This is salvation by good works, or self-effort, and is unscriptural. They make no provision for the guilt of sin and the need of regeneration. Their salvation is only from present sins, which is mere reformation. The sect cannot be classified as truly evangelical.

SHALL CHRISTIANS INSURE?

R. O., Calgary, Alberta, Can.

Questions: What do you think about different kinds of insurance? May Christians insure their lives, properties and crops? May a Christian take out an insurance to get a fixed monthly sum in old age? Do they not distrust God by doing so? What does the Bible teach concerning this?

Answers: The Bible does not speak specifically about insurance, but we think the whole trend of Bible teaching indicates that God expects His people to use the judgment, reason and intelligence He has given them for their best welfare in the light of His Word and under the guidance of His Holy Spirit. For these reasons it seems to be a duty for the Christian to insure his property and crops, and his life also, if he has others dependent upon him who might otherwise suffer in the event of his death.

We think this also applies to insurance for a fixed monthly sum in old age. Christians do not distrust God by doing this, but on the contrary honor Him, especially when they return thanks to

Him for the opportunity and ability to do it.

BRIEF MENTION

E. C., Rodney, Ia.

Yes, the Sermon on the Mount was addressed to the disciples of Jesus (Matt. 5:1-2; Luke 6:20).

F. F., Manona, Ia.

Your suggestion that we join with you in an attempt to induce the nations to sign a compact to unite against the Antichrist before he comes is wholly impracticable.

R. D. E., Little Marsh, Pa.

The discrepancy in the *Scofield Bible* to which you call attention may be due to a misprint or to incorrect figuring in the notes of chapter nineteen of Genesis, for \$1,940 is more nearly the value of a talent of silver, as stated in the notes of chapter fourteen.

A Friend.

The first "little while" of John 16:16 is an announcement of Christ's death, and the second refers primarily to His resurrection. But since Christ's explanation includes also His return to the

Father (v. 28), it is not unlikely that His visible return to the earth is also included in the second "little while."

G. T., Hammond, Ind.

1. We know of no way of determining in what years the Jewish "year of jubilee" should have been kept.

2. According to Anstey in his *Romance of Bible Chronology*, and also according to Andrews, the date of the crucifixion was April 7, A. D. 30.

Question: Is there salvation after death?

Answer: The question is an old one, but since this is the hope of the wicked and also the teaching of some who should know better, it is recurrent. So far as any revelation is made in God's Word there is no salvation beyond the grave for those who have rejected Christ here. The eternal life which Christ bestows begins here.

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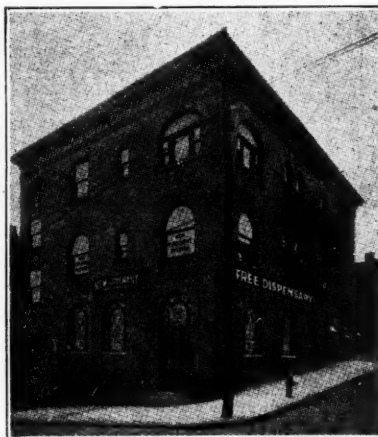
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Exposition of the International Lessons

By P. B. Fitzwater

November 14

The Power and Authority of Jesus Matthew 8 and 9

Golden Text:—"And Jesus went about all the cities and villages, teaching in their synagogues, and preached the gospel of the kingdom, and healed every sickness, and every disease among the people."—Matthew 9:35.

In chapters 8 and 9 are grouped a number of miracles which exhibit what the King can do over the chief foes of mankind—sickness, sin, satanic power, death, sorrow, and storms. It is fitting that they should be grouped here, following the laws of the kingdom, for they show the King's power to administer the affairs of the kingdom, and produce within His subjects the graces of character set forth in these laws. It will make the lesson too long to attempt to consider all these miracles. It will also be unsatisfactory to confine ourselves to the particular section selected by the lesson committee; so we will select several of the most outstanding ones.

I. Jesus Heals a Leper (8:1-4).

1. This Dreadful Disease Was the Most Loathsome and Hopeless Known. In the Jewish ritual it was regarded as a symbol of sin. It was incurable by man. Only the divine physician can cure sin.

2. The Leper's Faith. His cry was most pitiable, but his faith was strong. He fully believed that Jesus was able, but was uncertain as to His willingness to heal him. Jesus is both able and willing to heal us of our sins if we trust him.

3. Jesus' Power. He put forth His hand and touched the leper, bidding the disease to depart, and instantly the man was clean. Jesus has the power and is just as willing to heal the moral leper today.

II. Jesus Heals the Centurion's Servant (8:5-13).

1. The Disease—Paralysis. In paralysis the victim is helpless and disqualified for service.

2. The Centurion's Humility. He first sent the Jewish elders and then his friends, because he felt his unworthiness. The case of this servant was so grave that his master brushed aside his timidity and personally appealed to Jesus. Jesus is pleased when men realize their helplessness and make their personal appeal to Him.

3. The Centurion's Faith. In spite of his unworthiness he committed his case to the Lord. He believed that if Jesus would but speak the word his servant would be healed.

4. The Wonderful Power of the King. He did not need to go to see the

centurion's slave and touch him, but only needed to speak the word and it was done. He could heal miles away just as readily as when in the presence of the victim.

III. Jesus Calms the Sea (8:23-27).

1. The King Asleep in the Storm-tossed Boat (v. 24). Since the King is the almighty Creator, He had no reason to fear, and, therefore, could well be resting in sleep. While as a man He was weary, as God He had power over the storm.

2. The Terrified Disciples (v. 25). There was great contrast between the sleeping Lord and the terrified disciples. If they had but known Him as really the almighty King they would not have been terrified, for they would have known that no boat could go down with Christ on board.

3. The King's Rebuke (vv. 26, 27). (1) The disciples for their lack of faith. Instead of looking at the Lord, they were looking at the circumstances. (2) The sea is made a calm. The elements of nature are subject unto Him.

IV. Jesus Casts out Demons (8:28-34).

After stilling the tempest, Jesus crossed to the other side of the sea into heathen territory.

1. Met by Two Men Possessed by Demons (v. 28). By referring to Mark 5:1-7 and Luke 8:27 we get a conception of the desperate condition of these men. So fierce were they that no one could safely pass that way. They wore no clothes, and no chains were strong enough to hold them. Many today are possessed with demons and the number is gradually on the increase, specially, as the coming of the Lord draweth nigh (1 Tim. 4:11).

2. What They Knew about Christ (v. 29). They knew that He was the Son of God and that He had come to destroy the Devil and his works. There are many theologians and preachers who doubt that Jesus is divine and that there is a judgment to come, but among the demons there is not a question as to this. The reason men do not believe is because their eyes are blinded by the Devil (2 Cor. 4:14).

3. The Limitation of the Devil's Power (v. 31). He knew that it was only a question of time until the torment should begin. Although the Devil is mighty, he cannot even enter a hog without God's permission.

4. Christ's Power to Deliver from the Devil (vv. 30-32). The demons quailed before Him, not daring to dispute His power, but begged permission to enter the swine. The Lord issued the command and away they went to destruction.

Moody Bible Institute Monthly

Spread the news of Founder's Week Conference at Moody Bible Institute February 1 to 5.

V. Jesus Healing a Woman with an Issue of Blood (9:20-22).

1. Her Helpless Condition (v. 20). She had been a great sufferer for twelve long years, not only from the disease, but with no relief from physicians.

2. Her Faith (v. 21). For a poor emaciated woman after twelve years of suffering, pressing her way through a thronging multitude shows that she possessed a determined purpose. Her faith was so strong that she believed contact with the Master's garment would secure the needed help.

3. Her Confession (v. 21, cf. Luke 8:47). She thought furtively to get the blessing, but Jesus perceived that virtue had gone out from Him and had her make a public confession. It was for her good that He had her make this confession for faith in Christ, if unconfessed, will naturally weaken.

4. Christ's Words of Encouragement (v. 22). He told her that it was her faith, not her touch that saved her.

VI. Jesus Raises Jarius' Daughter from the Dead (vv. 18, 19; 23-26).

1. What Brought Jarius to Jesus (v. 18). It was sickness and death. In the providence of God, sorrow, sickness and death are often permitted, to bring needy men and women in touch with Jesus.

2. Jarius' Faith in Jesus (v. 18). He believed that if Jesus would but lay his hand upon his daughter, though dead, she would live.

3. The Daughter Raised (v. 25). He but took her by the hand and she arose. The mighty Saviour who wrought so graciously when on earth is just as mighty and willing today to save and deliver His people.

November 21 The Twelve Sent Forth Matthew 10

Golden Text:—"Then saith he unto his disciples, The harvest truly is plentiful but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matthew 9:37,38.

Having set forth the laws of the kingdom in the Sermon on the Mount, and His power to administer the affairs of the kingdom in the miracles of the eighth and ninth chapters, Matthew now sets before us the methods which the King adopted in the propagation of the kingdom. It should be clearly noted that this chapter does not outline the policy of missionary endeavor in this age. To teach it thus will be a grievous blunder. The following divisions of the chapter suggest the dispensational aspects of the lesson.

I. Instructions Bearing Immediately upon the Apostles' Work to the Death of Christ (vv. 1-15).

In strictness of interpretation these teachings have no application to any later period.

1. The Ministers Chosen (vv. 1-4). These twelve humble men were chosen and commissioned to carry forth the

work of the propagation of the kingdom. They were not commissioned with church truth. These twelve stood in a peculiar relation to Israel.

2. The Sphere of Their Mission (vv. 5,6). They were only to go to Jews, and that to respectable ones. They had no message for Gentiles, or even Samaritans. After Pentecost this sphere was widened. (See Luke 24:46-49; Acts 1:8.) This would be a strange restriction to place upon ministers today, since the "middle wall of partition" was broken down by the death of Christ.

3. Their Message (v. 7). "The kingdom of heaven is at hand." This meant that the promised kingdom of Israel was at hand, that Jesus Christ, the promised King, was present and ready to set up His kingdom if they were willing to have it. This differs widely from the message of the ministers today. After the Church is translated, the same message will be taken up for a brief time by the believing remnant. (See Acts 15:13-18; Rom. 11; Rev. 7.)

4. The Supernatural Authentication of Their Mission (v. 8). They were clothed with power to work miracles. These wonderful works were really done by the twelve. Where is the minister today who is so foolhardy as to try to fulfil this?

5. Their Maintenance (vv. 9, 10). They were to make no provision for their support, but to depend wholly upon the Lord who sent them. They had received the message and power gratuitously, and they were to give it in the same way (v. 9). Happy, indeed, would it be today if we had more ministers who were willing to trust the Lord for their support instead of bargaining

for a stated salary! One way this could be remedied is for the churches, with a liberal hand, to support their ministers.

6. Responsibilities of Those to Whom the Message was Delivered (vv. 11-15). Upon entering the city or town they were to inquire for a reputable place to stay. Into that home they were to bring peace. If the people would not receive them or hear their message, they were to pronounce judgment upon them, and the turning of the Lord from them was symbolized by the ministers wiping the dust from their feet when turning from the people who had rejected their message.

II. Instructions Concerning the Testimony from Pentecost Onward (vv. 16-23).

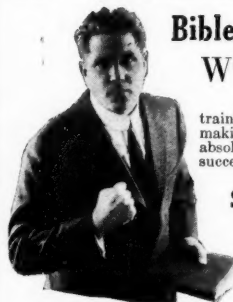
After Pentecost, testimony for Christ would be fraught with great danger. Both Jews and Gentiles would assail the messengers with the most bitter persecutions. They were scourged in the synagogues before heathen magistrates. Instead of bringing peace to the homes they brought divisions of the fiercest kind among families. In their defense they were to rely upon the Holy Spirit to aid them. These conditions were literally fulfilled in the period from Pentecost to the destruction of Jerusalem. Since the fall of Jerusalem no one has ever been scourged in a synagogue. Verse 23 seems to carry the work forward to the time of the preaching of the gospel of the kingdom in the tribulation times. The Lord's coming then is so speedy that their testimony is cut short.

III. Teaching Applicable in All Ages (vv. 24-42).

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ness with his Master. He is to courageously declare the whole counsel of God, though most violently opposed, knowing that "all things work together for good to them that love God." Though their testimony be met with the most bitter opposition, they should not be surprised or discouraged, for so completely is the Lord identified with His disciples that He accepts treatment of them as treatment of Himself.

November 28

How Jesus, the King, Was Received Matthew 11 and 12

Golden Text:—"Come unto me all ye that labour and are heavy laden, and I will give you rest."—Matthew 11:28.

The teacher should keep in mind the progress of thought in Matthew, and present these lessons accordingly. In chapters 5 to 7 we have the laws of the kingdom; in chapters 8 and 9, the mighty works to demonstrate the King's ability to administer the affairs of the kingdom; in chapter 10, the propagation of the kingdom through the sending forth of the twelve; in chapters 11 and 12, how the kingdom was received.

I. Four Classes of Hearers (chap. 11).

1. Perplexed Hearers Like John the Baptist (11:2-11). John believed that Jesus was the Christ (v. 2), but was somewhat perplexed as to the manner of the establishment of the kingdom. In the Old Testament predictions there were two lines in the Messianic prophecies; the one set forth Christ as the suffering One, as in Isaiah 53, and the other, as the invincible conqueror, as in Isaiah 63. Indeed, in Isaiah 60:1,2 we have the two advents in one view (Luke 4:17-20). John had in his preaching mainly emphasized the line of prophecy which made the King to be a mighty conqueror (Matt. 3:10-12). He said that the ax is laid unto the root of the tree and that there was to be a separation of the chaff from the wheat and a burning of the chaff, but now the King was occupied merely with the opening of the eyes of the blind, etc. John saw Christ as the one who would remove the sins of the people by the shedding of His blood (John 1:29), but he failed to see the interval between the time of His sufferings and the time of His triumph. Since the nature of the interval between the first and second comings, the age in which we live, was not known until Christ revealed it in the parables of the 13th chapter, we do not wonder at John's perplexity. John's faith was not failing him, neither did he send this deputation to Jesus for the sake of his disciples. He was a true prophet and a faithful man, but he was perplexed.

2. Violent Hearers (11:12-19). These were willing to receive the kingdom according to their own way, but were unwilling to conform to its laws. They seized it with violent hands. Christ told them that before the preaching of John the Baptist, the prophets and

the law were the sources of ascertaining the divine will, and that if they would receive John, he would be the Elijah to lead them into the kingdom age. Elijah is to appear immediately before the coming of Christ in judgment (Mal. 4:5,6), and direct the hearts of the people to the King. Their ears were closed to everything but their own carnality. They would not repent when called upon to repent by John, nor rejoice when called upon by Christ to rejoice (vv. 17-19).

3. The Stout-hearted Unbelievers (11:20-24). In Chorazin, Bethsaida, and Capernaum, Christ had done most of His mighty works, but the people deliberately set their hearts against Him and His message. It was not for lack of knowledge and opportunity that they were unsaved, but for their purposeful rejection of Christ. Tyre and Sidon, Sodom and Gomorrah were filled with immoral profligates and idolaters, but they will be more tolerably dealt with in the day of judgment than those who wilfully reject Christ. To hear the gospel is not enough—one must repent and be converted. God measures responsibility by the opportunities which one may have.

4. Hearers Who Are Babes in Spirit (11:25-30). There were some among those who heard Jesus with childlike faith, who believed that Christ was the Messiah, and they opened their hearts to receive Him. Christ invites those who have the babe-like spirit to come to Him, and to all who come to Him and receive Him He gives rest.

II. The Antagonism of the Kingdom (chap. 12).

In chapter 11 we saw the shameful indifference of the Jews to their King. In this chapter we see positive and bitter antagonism manifesting itself against Him. They are not only without a heart for Him, but do their best to destroy Him. The immediate occasion of their wicked determination was Christ's relation to the Sabbath.

1. The Son of Man Is Lord of the Sabbath (12:1-8). The hungry disciples were plucking corn on the Sabbath. With this the Pharisees found fault (v. 2). They asserted that the disciples were breaking the law, when in reality they were only doing that which was a violation of the traditions with which they had encrusted the law. To these cavils Christ replied, and showed that God's purpose in instituting the Sabbath was to conserve man's highest interests and contribute to his happiness. In this reply He shrewdly answered these carping Pharisees and pressed His transcendent claim as to the dignity of His person, which moved them to plot His death.

(1) He is greater than their greatest king—David (vv. 3,4). David when rejected was forced to do that which was unlawful for him to do. (2) He is greater than their sacrifice and priesthood (v. 5). If the priests because of

their position and services could violate the Sabbath laws and be blameless, much more should He who is greater than they in performing His work of sacrifice and redemption for them be considered guiltless. (3) He is greater than the Temple (v. 6). The Temple with its gorgeous rites and ceremonies was but typical of Himself. Much more then did He have the right to do what He did. (4) He is greater than the Sabbath (v. 8), for He is Lord of the Sabbath.

2. Healing the Withered Hand (vv. 9-14). In order that they might accuse Him they asked, "Is it lawful to heal on the Sabbath days?" The Saviour's reply to this was both a question and a declaration. His question as to whether a man would not rescue an only sheep was practically saying that they were His sheep in the pit of sin, and that He had come to lift them out. Following this He declared that it was lawful to do well on the Sabbath days, implying that, in keeping with His relation to them, He was endeavoring to lift them from the ditch. To accentuate His words He healed the man, demonstrating His power to rescue the unfortunate sheep. The man with the withered hand is a type of withered Israel, spiritually and nationally. Following this the Pharisees held a council to devise means to destroy Him.

3. The Unpardonable Sin (vv. 22-32). The occasion of their blasphemy against the Holy Ghost was the casting out of a demon. In this act Christ displayed His power to cast out demons. The effect of this miracle is twofold: (1) Upon the multitude. They were amazed and cried out, "Is not this the Son of David?" Their question clearly implies that His mighty works commended Him as the Messiah. (2) Upon the Pharisees. When they heard what the people were saying, their anger and satanic malice were aroused. They said that He was casting out demons by the prince of the demons. They did not deny the miracle, but sought to account for it without owning Him as Messiah; so they affirmed that He was in league with the Devil. Christ claimed that He was the Messiah, the Son of God, and wrought miracles to prove His claim; but the Pharisees sought to slander Him, making Him an impostor. Such an accusation in the face of such light, shows a moral perversity so utter that salvation is impossible.

In Christ's reply He exposes their folly and charges them with awful guilt. He argued that every kingdom divided against itself must fall. This showed the absurdity of their charge. He was doing the works of God, not of Satan, for before their eyes He had driven the demon from the man. He was undoing the works of the Devil. Wherever He went men were blessed. He opened blind eyes, unstopped deaf ears, made the lame to walk, and raised the dead. He was binding the strong man, the Devil, and was spoiling his house. With unanswerable logic He met their accusa-

tions and demanded decision. He charged home upon them their awful guilt. They had attributed the work of the Holy Spirit to the Devil. This Christ calls the blasphemy against the Holy Spirit, for which there is no pardon.

December 5 The Growth of the Kingdom Matthew 13: 24-33

Golden Text:—"Fret not thyself because of evildoers."—Psalm 37:1.
In the thirteenth chapter of Matthew

the "mysteries" of the kingdom are unfolded. By "mystery" in the Scriptures is meant truth, undiscoverable by the human reason, made known by revelation. Jesus did not teach by parables until the rulers had set their hearts against Him. When, in the light of His miracles and wonderful works, they turned against Him and attributed His works to the Devil, He denounced them in the most scathing terms and began to teach in parables in fulfillment of the prophecy of Isaiah (Isa. 6:9, 10).

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Jesus came as did His forerunner, proclaiming the kingdom as at hand. The people rejected and crucified Him. He arose from the grave and ascended into heaven, assuring the disciples that He would come again. At His coming He will take unto Himself His Church, bind the Devil, and then set up His blessed kingdom. The parables of this chapter set forth in a graphic way the condition of affairs in the interval between His going away and His returning.

I. The Parable of the Wheat and Tares (vv. 24-30, cf. 36-43).

1. The Sowers. (1) The Son of Man (v. 37). He is the One who sows the good seed. In the former parable the seed sown was the Word of God. In this, the children of the kingdom are the seed. The Word of God sown results in the children of the kingdom, which in turn are sown as seed. The field in which they are sown is the world. (2) The Devil (v. 39). He is in a peculiar sense Christ's enemy. He intensely hates Him, and with relentless energy is striving to defeat His purpose in saving men. This malicious person operates at night, sowing tares among the wheat.

2. The Growing Crops. While the contrast is severe in the sowers, there is a striking resemblance in the growing crops. While they are not easily distinguished while growing, the effects produced when eaten are quite different. The wheat is wholesome, but the tares produce illness. The chief danger in the tares lies in their resemblance to wheat. The chief danger of the Devil is that he strives to imitate God, even to be transformed as an angel of light (2 Cor. 11:14, 15). This is the peril in all the false religions of today.

3. The Harvests. There comes a time when the fruitage of the growing crops shall be gathered. The servants were disposed to root out the tares at once, but the time was not ripe. They must grow together until the harvest. There is a time of separation coming—the end of this age. The separation is not made by human hands, but by angels, under the direction of the Son of man. For the tares there is a furnace of fire where there shall be wailing and gnashing of teeth. The righteous shall be gathered into the Lord's garner and shall shine forth as the sun in the kingdom of the Father.

II. The Parable of the Mustard Seed (vv. 31, 32).

1. Its Unimportant Beginning. It begins as the least of all seeds and grows to be the greatest among herbs. The parentage and humble circumstances of the King greatly perplexed the people. That twelve unlettered fishermen should be selected as His royal advisers is still more amazing. The prophet said concerning Him that He should be despised, rejected, forsaken.

2. Its Vigorous Growth. From the very small beginnings the influence of the church has gone forth so that there is no power or influence so great as that of Christendom.

3. Its Lodging Capacity. The birds which find lodgment in the tree do not represent the children of men which find safety and salvation in the church. The birds constitute no part of the tree; they are foreign to and independent of it. The branches increase the growth of the tree, but birds are injurious and burdensome to it. They are predatory—waiting to pluck the tender buds or to prey upon the ripened fruit. The effect of such lodging is evil, blighting, and spoiling to the tree. In Christ's interpretation of the first parable He said that the fowls represent the wicked one (v. 19). The same Greek word is used in both cases, and the circumstances are the same; therefore, he who would make the lodgers here anything else makes Christ's interpretation a farce.

III. The Parable of the Leavened Meal (v. 33).

When the scriptural significance of the meal, the woman, and the leaven is known, the interpretation is easy.

1. The Meal. Meal has a wholesome and nutritious effect. It was used in one of the sweet-savor offerings, which typified Christ (Lev. 2:1-3, R. V.); it was food for the priests (Lev. 6:15-17, R. V.); Abraham had Sarah to knead a cake out of three measures of meal for the angelic messengers (Gen. 18:6); Solomon's royal table was provided with meal (1 Kings 4:22); Elijah was fed upon a cake made of meal (2 Kings 4:41); Elisha used meal as an antidote for the poison of death in the pot (2 Kings 4:38-41).

2. The Woman. The woman is not the head of the home, but its administrator. Her responsibility is to take the bread provided by the head, prepare and distribute it to the children. In Scripture we find false doctrine being taught by a woman (Rev. 2:20). Dealing with doctrine is forbidden to women (1 Tim. 2:12). In 1 Timothy 4:1-3;

2 Timothy 2:17,18; 4:3,4; 2 Peter 2:1-3, we find that the apostasy will be brought in through false teaching within the ranks of God's people. The meaning, then, of the parable is that the true doctrine, the meal given for the nourishment of the children of the kingdom (2 Pet. 2:2; 1 Tim. 4:6), would officially be corrupted by false doctrine. The children's food is corrupted by the mother.

3. The Leaven. In Scripture, leaven is invariably a type of evil. Let the following examples suffice as proof: (1) All through the Old Testament leaven is a continual and unvarying type of evil (Ex. 12:15; Lev. 2:11). It is inconceivable that Jesus should arbitrarily change, without due notice and explanation, a word which the Spirit of God had so unchangingly used for two thousand years from an evil to a good sense. (2) Jesus himself makes leaven to denote sin (Matt. 16:6,12; Mark 8:15). (3) Paul uses leaven in its usual biblical sense (1 Cor. 5:6-8; Gal. 5:8,9). This is the only interpretation that will harmonize with Christ's interpretation of the first two parables. Further, facts patent to all prove that the professed church today is feeding upon the leaven of sensuality, formality, and legalism, instead of the unleavened bread of sincerity and truth—the Word of God. Many are handling the Word of God deceitfully (2 Cor. 4:2). Multitudes will not endure sound doctrine (2 Tim. 4:3, 4).



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1. Count reviews as always in order.
2. Have set times for reviews.
3. At the close of each lesson give a glance backward to the ground gone over, and not merely the points to be remembered.
4. After five or six lessons, start a review from the beginning.
5. Make the first review as soon as possible after the lesson is first learned.
6. Seek as many applications as possible of the truths studied.
7. An interesting and very helpful form of review is to allow members of the class to propose the review questions.

THE SCHOOL OF PRACTICE FOR NOVEMBER

The International Uniform Lessons

Let each teacher ever remember that the impressions of the truths taught have not been clearly made and permanently fastened until the pupil translates them into living acts. The master Teacher impresses upon us this fact as He tells us—"If any man will do his will, he shall know of the doctrine," or teaching. Each truth taught by the teacher in the class hour on Sunday must be in shape to be lived by the pupil the week that follows, and the experience of the living should be reported in class the following Sunday.

November 7. *Principles of Christian Living.* In what ways the coming week may the pupils "seek first the kingdom of God"? Have them report next Sunday what blessings were added unto them in so doing.

November 14. *The Power and Authority of Jesus.* As we pray to the Lord of the harvest to send laborers into His harvest, in what ways may the pupils help answer their prayers this week? Ask for the result of one concrete case from each pupil next Sunday.

November 21. *The Twelve Sent Forth.* Jesus last week asks us to pray for workers to be sent out. This week He wants His followers to go out and do some personal work. Indicate some personal work your pupils might do after the encouragement Jesus gives in this lesson, and have each report what was done and what was their feeling as to the results.

November 28. *How Jesus Was Received.* If the multitude did not receive Jesus well, we must expect as His followers the same reception. Try to get your pupils to do some hard thing for Christ, and then after doing it, test the truth

of His invitation in the golden text of the lesson (v. 28), to report on next Sunday.

TOKYO CONVENTION BUILDING BURNED

This building was completed before the end of September. The construction expense, which was borne by the local committee, is estimated at \$60,000. There were three stories, the first and second including post office, printing, resting, medical rooms and lavatories. The top story was decorated in foreign style and used for social gatherings of the members of the convention. The convention hall accommodated some 2,500 people. It was the finest building ever erected for convention purposes.

This building burned while the chorus were rehearsing the afternoon of the first day of the convention. No one was hurt.

THE NECESSITY OF LIFE'S SHADOWS

Sunday-school worker, while the future will be largely what we make it, we must bear in mind that our making extends over the past as well as the present, and through time to come. Our earthly life is a complete whole from the cradle to the grave. Shades as well as lights are necessary that the beauty of a picture may stand out. If in the picture of our lives, which the great Artist is painting for the world around us, the past year has been, or the coming year will be given to putting in the darker shades, let us not destroy His work by discrediting His design, for the very coloring which we may judge as indicating failure may be put there "that the works of God might be made manifest." A faith that leads us to say like Job of old: "Though he slay me yet will I trust him," will enable us to see that "all things work together for good" and that we like our Master, are working the works of Him that sent us.

FACTORS IN SUNDAY-SCHOOL EVANGELISM

Six factors enter into the question of reaping a harvest in the Sunday-school:

1. The *seed* which is the Word of God. It is for us to make conditions right, and then "his word shall not return unto him void."
2. The *soil* which is the scholar's mind and heart. We should understand the preparation and cultivation of this soil, and all the elements which need to be added to get the most out of the soil.
3. The *sower* who may be parent, teacher, superintendent or pastor. The sower must keep in vital contact with

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the Lord of the harvest, with a passion for the work and some heart, head and hand-skill in sowing.

4. The *saturation*, or rain of the spirit. "They that sow in tears shall reap in joy." There must be a burden of souls. All this comes from prevailing prayer. It is that attitude of the worker that expects great things of God and dares great things for God.

5. The *sunshine* which led one man to say, "Oh man, with heaven in your face, help me!" Sour exteriors never recommend the goods of salvation. Sunshine is the best salesman.

6. The *sickle*. A wise teacher can frequently tell when to put in the sickle. It may be any Sunday, but such Sundays are best as before communion, at Thanksgiving, the last Sunday in the year, Palm Sunday, Children's Day, etc.

Frank S. Brown, in *Plans for Sunday-school Evangelism*.

WHAT THE HUNGRY HEART NEEDS

Teacher, do you realize as you prepare your lesson and face your class that "there are lonely hearts to cherish as the days are going by"? For some the week has been climbing a Calvary and the cross has been heavy. For others it has been a Gethsemane with no one to watch with them and no soothing touch on their fevered brow. How they need your help!

A fine clean boy of eighteen evidently from a good home took a stand for Christ at a Y. M. C. A. meeting in an army camp and three days later was stricken with a fatal disease. Knowing he was to die more than a thousand miles from home with no relatives near, he sent for the secretary who helped him find Christ. The secretary found his faith in Christ strong but after they had prayed together a longing look was still on the boy's face. "Is there anything more I can do for you my boy?" he asked. With a bashful look on his face the boy said, "Whenever I was sick at home mother was always there to nurse me and she always kissed me. I wonder if you would kiss me." The secretary stooped down and the best he knew how planted a mother's kiss by proxy on the boy's cheek. Oh! what a smile came over his face! The secretary turned just a moment to speak to the man on the next cot and when he looked back to speak again to his young friend he was gone, but death had fastened the smile born of that kiss, and when the body was sent to the mother a note went with it stating what caused the smile. Also stating that this experience had paid the secretary a thousand fold for all the efforts he had put forth.

In every camp where the old-fashioned gospel, which our fathers and mothers loved, and in which they lived and died, was presented the boys gave hearty response, and where real religion was "soft pedaled" was where the soldiers had least use for the Y. M. C. A. So it has been and will be in the Sunday-

school. How is it with you and your school?

SUNDAY-SCHOOL DANGER AHEAD

What do we hear about constantly and continuously in the modern Sunday-school? What are all too apt to be the pressing questions in one of our meetings when the superintendent meets with his officers and teachers? I will here jot in quotation some of the urgent matters:

"On time," "individual record of each scholar," "class report," "one point for on time," "one point for daily Bible reading," "one point for collection," "one point for smiling." In the Elementary Department (that was the name for it the last time I heard it): "One point for drawing a fish," "one point for picturing a cat," "ten points for painting a devil," and "one point for outlining an angel."

Points! points! Red tape! red tape! red tape! Some exaggeration here, of course, and some points too. To be honest and tell the truth, do not some of our modern Sunday-schools need an old Tom Carlyle come to life to castigate us about as follows:

"Empty-headed fools! Do you not know that moral and religious values are supreme and eternal? Talk of anise and cummin when your children are losing their souls on moral frappe? To your knees in prayer for the conversion of your children in the Sunday-school, that the Holy Ghost may regenerate them and make them new creatures in Christ Jesus!"

I do most earnestly make this plea for the modern Sunday-school teacher. Give the conscientious Sunday-school teacher enough time to teach the Bible lesson to the class. Some machinery is right and reasonable, but do not rob him of too much of his precious time when he is molding moral and religious character.

Will not our Sunday-school superintendents and teachers lay these things to heart?—Clara A. Alexander in the *Herald and Presbyter*, Aug. 4, 1920.

TEACHER, CAN YOU READ?

A student in a theological seminary, who had an excellent opinion of his own talent, on one occasion asked the professor who taught elocution:

"What do I specially need to learn in this department?"

"You ought just to learn to read," said the professor.

"Oh, I can read now," replied the student.

The professor handed the young man a Testament, and pointing to the twenty-fifth verse of the twenty-fourth chapter of Luke's Gospel, he asked him to read that. The student read, "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken."

"Ah," said the professor, "they were

fools for believing the prophets, were they?"

Of course that was not right, and so the young man tried again:

"O fools, and slow of heart to believe all that the prophets have spoken."

"The prophets, then, were sometimes liars?" asked the professor.

"No, 'O fools, and slow of heart to believe all that the prophets have spoken.'"

"According to this reading," the professor suggested, "the prophets were notorious liars."

This was not a satisfactory conclusion, and so another trial was made. "O fools, and slow of heart to believe all that the prophets have spoken."

"I see now," said the professor, "the prophets wrote the truth, but they spoke falsehoods."

This last criticism discouraged the student, and he acknowledged that he did not know how to read the passage.

Surely it is worth an effort to avoid such common sources of failure. To read the Scriptures in the original tongues may perhaps be a gift beyond the reach of most Sunday-school workers; the power to read the English Bible so as to re-echo its true significance may be attained by the most unlettered, with a due amount of care, meditation, and practice.

"SAVED BY GRACE"

Fanny Crosby, the blind hymn writer, was spending the summer of 1894 with Ira D. Sankey, attending the great conference of Christian workers at Northfield, Mass. One evening Mr. Sankey prevailed upon Fanny to make a short address to the conference at the close of which with a note of joyous anticipation, she recited "Saved by Grace," her newest composition which was its first public introduction: "Some day the silver cord will break, And I no more as now shall sing."

A reporter for a London paper was present and took her address and also this hymn, and carried them back to England, they were published in his paper and thus sent around the world. Five weeks later, Mr. Sankey received a copy of the paper, and finding the words of "Saved by Grace" in it, cut them out and handing them to George C. Stebbins, asked him to set them to music, which he did, as we now sing them.

Several years later, the Christ Protestant Episcopal Church of Allegheny, Pa., was somewhat startled one Sabbath morning when a neatly well-dressed woman of intellectual face, apparently about thirty years of age, rose to her feet, as the rector finished the announcements, and struggling with emotion told the following story:

"I was christened in this church and attended its Sabbath-school. My mother was a devout member here, and taught me the right way. But at the age of fifteen, I deserted my home and married

1921

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an actor. For a number of years, I followed the profession, leading such a life as naturally accompanies it. In dramatic circles, in variety business, and in the circus, I spent those godless years.

"About two years ago I was in the city of Chicago. One Sunday afternoon I was on my way to an amusement park to spend the afternoon in revelry, when I happened upon the open air meeting which the Epworth League of the Grace Methodist Episcopal Church was conducting on North Park Avenue. I stopped through curiosity, as I believed, to listen; but I know now that God arrested my footsteps there. They were singing "Saved by Grace" and the words and melody impressed me. Recollections of my childhood days came trooping into my soul, and I remembered that in all the years of my absence, my mother, until her death nine years ago, had been praying for me.

"I was converted and, falling on my knees on the curbstone, I asked the Father's pardon. Then and there I received it, and I left the place with a peace which has never forsaken me. I gave up my business at once and have lived for His service ever since. I have only just returned to this city but have often longed to come back to my childhood's church home. Last night I visited Hope Mission and the Lord told me I must come here this morning and testify to what He has done for me. I have not been in this building in many years, but it seems but yesterday that I left it. I have been sitting in this pew this morning directly opposite the one once occupied by my mother and myself, and I feel her presence here today. I could not resist the impulse to give this testimony, as the Lord sent me here."

The congregation was profoundly impressed. The rector descended from the chancel, and approaching the speaker, with tears in his eyes, bade her God-speed. The service then went on but with many more hearts responsive to the voice of God.

Please note and profit thereby, that with Fanny Crosby's words and George C. Stebbin's music, it needed also that day the open-air meeting of the Grace Church Epworth League to win this Mary Magdalene and thus complete the answer to the mother's prayers of years before.

SIDELIGHTS FOR TEACHERS

Those using the International (Uniform) S. S. lessons for December, 1920, will appreciate the aid given by the following named pamphlets:

Dec. 5. *Sowing and Reaping* (D. L. Moody).
Dec. 12. *The Parables of the Kingdom* (G. Campbell Morgan); *Seven Parables of Matthew 13* (A. C. Gaebelein).
Dec. 19. *Good Tidings* (Talmage and others).
Dec. 26. *The Millennium* (Blackstone); *The Millennium* (Pink).

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Moody Bible Institute Monthly

Spread the news of Founder's Week Conference at Moody Bible Institute February 1 to 5.

Missionary Department

E. J. Pace

MISSIONARY ITEMS IN BRIEF

The London Jew's Society has undertaken the establishment of a Bible school in Palestine. Rev. S. B. Rohold, F. R. G. S., formerly of Toronto, Can., has accepted the call to superintend its organization.

The small independent state of Nepal on the northeast frontier of India, after a century of agitation, has recently forbidden by law the practice of a wife's suicide on her husband's funeral pyre.

The society founded by George Muller of Bristol, England, not only supports the large orphanages at Ashley Down, but also maintains five schools in Italy and one in British Guiana.

There is seen on all sides a very decided growth of temperance sentiment in Guatemala. Every week there is some new forward step, and the number of those who favor prohibition is increasing. All saloons are ordered closed several days at election time. This is a new thing. A number of towns have petitioned the government not to grant new licenses.

Guatemala News.

In May, 1913, The *Morning Star*, official Roman Catholic journal of the archdiocese of New Orleans and the diocese of Savannah, published a translation of an article from the Spanish paper, *La Lectura Dominical*, which was, in effect, an amplification of the famous dictum attributed to the great French Ultramontane, Louis Veuillot: "We Roman Catholics demand religious liberty from you Protestants because of your principles, but we deny religious liberty to you because of our principles."

Shantung province, that promontory about a hundred miles wide jutting out into the Yellow Sea for two hundred miles, supports no less than 38,000,000 human beings—almost 700 to the square mile. A drought in this section of the earth is a calamity of the first magnitude; but such, we are told by a missionary lately returned from Shantung, is the case there, in consequence of which a sore famine prevails. In some places it is reported that parents are

forced to eat their children, the girls of course being the first victims.

Although Chile is suffering from an epidemic of beggars as a result of the world war and the consequent crippling of her industries, there has been a steady increase in the number of church members, in volunteer workers, students for the ministry, and in circulation of evangelical literature. Temperance is also steadily gaining ground. Representatives of many old Spanish families who own large wine industries have co-operated to prevent enforcement of prohibition laws, but the temperance forces feel that indiscriminate selling of liquor has been permanently checked.

The Missionary Review of the World.

In view of the fact that the Japanese

furnish a splendid missionary force to enter this surrounding heathen field that is being today dotted with Mohammedans, as soon as the church can furnish the missionaries to supervise this native force."

The heroic and apostolic mold of some of the missionaries of the American Board was shown, according to *The Congregationalist and Advance* when one of their widely known missionaries at the ship's dining-table on the voyage to Turkey, in the days of the massacres, remarked that the United States Government had repeatedly offered him the consulship in one of the chief Turkish cities, at a salary which to any mission worker would be princely. A young business man sitting opposite, said, in tones of amazement,

"Why in the world did you not accept such a chance?"

"Well," was the quiet reply, "I decline to step down from an ambassadorship to a consulship."

KOREAN CHRISTIANS NATURALLY PREMILLENARIANS

A veteran missionary of the great revival in Korea was recently asked for the reason why the vast majority of Korean Christians are looking for the Lord's coming, premillennial and imminent, and who is responsible for their indoctrination. He promptly replied that it must have been the Spirit of God using the Word, which, after all, is the usual way the "blessed hope" is kindled.

"So great were the demands upon our time and strength during those days of God's visitation, that churches would spring into existence almost over night. A delegation would come asking for the missionary to come and organize a church." He had to refuse many such appeals, but in lieu of his own going would box up a lot of Testaments and send them to the newly converted Christians, "which," said he, "they almost literally devoured." When later the missionary paid them the deferred visit he found them quite naturally and eagerly expecting their Lord's return. And so will any one who, as did the Christians at Thessalonica, receive the word of God, not as the word of men, but as it is in truth, the Word of God, which effectually worketh in them that believe.

Government has been placing increasing obstacles in the way of religious teaching being given in the mission schools, we are glad to read the following from Dr. Avison of the Severance Union Medical College in Seoul: "We have been cheered lately by new regulations which permit the teaching of the Bible and the holding of religious exercises in private schools. Severance and the Chosen Korean Christian College have secured the right to give instruction in any language desired—Korean, Japanese, or English."

One of the oldest missionaries on the Northern Cameroonian field, Africa, writes: "There is a responsive field to the north, east and south that is touched now and then by native Christians, beckoning the mission to enter. The seven native ordained ministers, four licentiates, and sixty-three candidates for the ministry, together with the more than 400 native evangelists (Bible readers) supported by the native churches,

NOVEMBER, 1920

Remember Founder's Week Conference at the Moody Bible Institute February 1 to 5.

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A LESSON IN INTERCESSION

Extracts from the Diary of David Brainerd, Missionary to North American Indians

"Had more freedom and fervency in prayer than usual of late; especially longed for the presence of God in my work, and that the poor heathen might be converted. And in evening prayer my faith and hope in God were much raised. To an eye of reason every thing that respects the conversion of the heathen is as dark as midnight; and yet I cannot but hope in God for the accomplishment of something glorious among them."

"Toward night my burden respecting my work among the Indians began to increase much, and was aggravated by hearing sundry things which looked very discouraging, in particular that they intended to meet together the next day for an idolatrous feast and dance. Then I began to be in anguish; I thought that I must in conscience go and endeavor to break them up, yet knew not how to attempt such a thing. However, I with-

drew for prayer, hoping for strength from above. In prayer I was exceedingly enlarged, and my soul was as much drawn out as I ever remember it to have been in my life. I was in such anguish, and pleaded with such earnestness and importunity, that when I rose from my knees I felt extremely weak and overcome; I could scarcely walk straight; my joints were loosed; the sweat ran down my face and body, and nature seemed as if it would dissolve. So far as I could judge, I was wholly free from selfish ends in my fervent supplications for the poor Indians. I knew that they were met together to worship devils, and not God; and this made me cry earnestly that God would now appear and help me in my attempts to break up this idolatrous meeting. My soul pleaded long, and I thought that God would hear, and would go with me to vindicate his own cause: I seemed to confide in God for his presence and assistance. And thus I spent the evening, praying incessantly for divine assistance, and that I might not be self-dependent, but still have my whole dependence upon God. What I passed

through was remarkable, and indeed inexpressible. All things here below vanished, and there appeared to be nothing of any considerable importance to me, but holiness of heart and life, and the conversion of the heathen to God."

In view of the above is anyone surprised to find later on such entries as the following:

"I discoursed to the multitude extempore, with some reference to that sacred passage, Isaiah 53:10, 'Yet it pleased the Lord to bruise him.' Here God gave me great assistance in addressing sinners; and the word was attended with amazing power: many scores, if not hundreds, in that great assembly, consisting of three or four thousand, were much affected; so that there was a 'very great mourning, like the mourning of Hadadrimmon.'"

"There was much visible concern among them while I was discoursing publicly; but afterward, when I spoke to one and another more particularly, whom I perceived under much concern, the power of God seemed to descend upon the assembly 'like a mighty rushing wind,' and with an astonishing energy bore down all before it. Almost all persons of all ages were bowed down with concern together, and scarcely one was able to withstand the shock of this surprising operation. Old men and women who had been drunken wretches for many years, and some little children not more than six or seven years of age, appeared in distress for their souls, as well as persons of middle age. The most stubborn hearts were now obliged to bow. A principal man among the Indians, who before was most secure and self-righteous, and thought state good, because he knew more than the generality of the Indians had formerly done, and who with a great degree of confidence the day before told me 'he had been a Christian more than ten years,' was now brought under solemn concern for his soul, and wept bitterly. Another man advanced in years, who had been a murderer, a powaw or conjurer, and a notorious drunkard, was likewise brought now to cry for mercy with many tears, and to complain much that he could be no more concerned, when he saw his danger so very great.

"They were almost universally praying and crying for mercy in every part of the house, and many out of doors; and numbers could neither go nor stand. Their concern was so great, each one for himself, that none seemed to take any notice of those about them, but each prayed freely for himself. Methought this had a near resemblance to the day of God's power, mentioned in Joshua 10:14; for I must say I never saw any day like it, in all respects; it was a day wherein I am persuaded the Lord did much to destroy the kingdom of darkness among this people."

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BIBLE READING ON THANKSGIVING AND PRAISE

1. Things to be Thankful for: 1 Thess. 5:18; Isa. 48:20; Ps. 28:7; Luke 15:24; 1 Peter 4:12,13; Dan. 6:22; 1 Tim. 1:12; Col. 1:12.
2. Ground of Thanksgiving: 1 Cor. 15:57; Gal. 6:14.
3. Profit of Thanksgiving: Ps. 92:1; 1 Tim. 4:5; Ps. 119:54; Luke 17:18, 19; Acts 16:25,26.
4. The Fellowship of Praise: Luke 19:37,38; Rev. 7:11,12.

—Harry Moorehouse.

THANKSGIVING

"In everything give thanks."—1 Thess. 5:18.

Nothing can be broader or more comprehensive than the expression, "in everything." It includes all things that enter into the experiences of a believer.

1. All "external blessings," whether temporal or spiritual, from the smallest of our daily comforts to the greatest of our redemptive mercies. Every good gift is from above, and therefore, demands grateful recognition and acknowledgment.

2. "All divine discipline," however antagonistic it may be to our plans and feelings. It is God's loving chastening and correction. "Disappointments" may be viewed as "His appointments." Compare Heb. 12:1-10; John 15:1-10.

3. All "future good," yet unrealized, but appropriated by faith, and so enjoyed in advance and foretaste. Faith brings down to earth the days of heaven, and projects our lives into the future.

4. All "holy and grateful dispositions" which enable us to recognize and realize our Father's hand and care.

"Nor is the least a thankful heart That tastes those gifts with joy."

As John Newton says, "Thanksgiving means thanks-living."

—A. T. Pierson.

THE SAINTED DEAD

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. 14:13.

I. The Interest of Heaven in the Sainted Dead.

1. Distinctly proclaimed—"a voice."
2. Permanent in its continuance—"write."

II. The Character in Death of the Sainted Dead. "Die in the Lord."

III. The Condition after Death of the Sainted Dead. "Rest."

IV. The Influence of the Earthly Life of the Sainted Dead.

"Their works do follow them."

—V. R. Thomas.

1 COR. 9:22 (1. c.) ANALYZED

1. "By all means save some"—the urgency of it.
2. "By all means save some"—the method of it.
3. "By all means save some"—the purpose of it.
4. "By all means save some"—the effect of it.

—A. T. Bacon.

AN OUTLINE OF THE EPISTLE TO THE ROMANS

The "righteousness of God" is the keynote of the Epistle to the Romans, and from beginning to end the entire letter is built upon this thought. Study carefully the following analysis, which can be expanded almost indefinitely.

1. Righteousness needed by sinful men (1:17-3:20).
2. Righteousness provided by God (3:21-26).
3. Righteousness received through faith (3:27-4:25).
4. Righteousness experienced in the soul (5:1-8:17).
5. Righteousness guaranteed as a permanent blessing (8:18-39).
6. Righteousness rejected by the Jewish nation (9-11).
7. Righteousness manifested in practical life (12-16).

—W. H. Griffith Thomas.

"THEY SEEK A COUNTRY"

Hebrews 11:14

Like Abraham, Isaac and all the saints of the Old Testament, we too, as Christian believers, are pilgrims and strangers upon the earth and seeking a country.

1. They who expect a permanent establishment in another place never settle themselves in the present one. "Set your affection on things above, not on things on the earth" (Col. 3:2).

2. They who expect a permanent establishment in another place are interested in everything pertaining to it. "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18; compare also Rom. 12:1,2; Eph. 4:15,16).

3. They who expect a permanent establishment in another place avail themselves of everything to aid in attaining it. "Therefore let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:24,25). Also, "put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11-18).

—J. M. G.

TODAY!

"Today, if ye will hear his voice, harden not your hearts."—Heb. 3:7.

1. The Duty—"Hear His voice."
2. The Danger—"Hardness of heart."
3. The Time—"Today."

—Wm. W. Wythe.

HISTORY OF THE SOUL'S SALVATION

"He brought me up out of an horrible pit."—Ps. 40:2.

I. The Believer's Safety.

1. The Author of it. The Lord. Ps. 25:5.
2. The nature of it. On a rock. Ps. 27:5.
3. The individual realization of it. My feet. Ps. 31:8; 2 Tim. 1:12.

II. The Believer's Walk.

1. A firm footing. Feet on a rock. Wherein we stand. Rom. 5:2.
2. A steady progress. Established my goings. Ps. 37:23; 16:11.
3. A safe keeping. Sam. 2:9; Jude 24.

III. The Believer's Song.

1. The song of reconciliation. Isa. 12:1.
2. The song of deliverance. Exod. 15:1-19.
3. The song of victory. 2 Chron. 20:17-26.

IV. The Believer's Influence.

1. Many shall see it. Matt. 5:16.
2. Many shall fear. Acts 2:37,43.
3. Many shall trust in the Lord. Acts 2:41.

—Evan H. Hopkins.

MAN AND TOMORROW

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."—Prov. 27:1.

I. Here Is a Fact. "Thou knowest not what a day may bring forth."

A day does bring forth wonderful things: Diseases, disappointments, a world of fresh existences and thousands of open graves. But who knows the particular things in relation to us individually that will come tomorrow?

1. This ignorance of tomorrow is necessary to the prosecution of our duties on earth. Mercy has woven a veil of concealment.

2. This ignorance of tomorrow is our incentive for the preparation for the future. Prepare for the future by living well today.

II. Here Is a Failing. "Boast not thyself of tomorrow"—presuming on the future.

1. It is universal. All, more or less, are guilty of it.

2. It is inexcusable. Every day Providence delivers homilies to us on the uncertainty of the future.

3. It is hazardous. Abner promised a kingdom, but could not insure his life for an hour. Haman plumed himself upon the prospect of the queen's banquet, but was hanged like a dog before night.

Conclusion: "Now is the accepted time." Do not calculate on the morrow.

—David Thomas.

MAN A STEWARD

"It is required in stewards, that a man be found faithful."—1 Cor. 4:2.

I. A Trust Implied.

Of what are we stewards?

Health, reason, property, influence, etc.

1. Undeniable.

2. Ever-increasing. Mercies increase every hour, and with the increase obligation accumulates.

II. The Trust Discharged.

1. Blesses himself.

2. Serves his generation.

3. Wins the approbation of God.

III. The Trust Abused.

1. Wasting the Lord's goods.

2. Unprofitable servants.

—J. Harding.

GOOD SENSE

Feel glum? Keep mum.

Don't grumble. Be humble.

Trials cling? Just sing.

Can't sing? Just cling.

Don't fear; God's near.

Money goes? He knows.

Honor left? Not bereft.

Don't rust! Work! Trust!

—Selected.

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Which position do you occupy in your church? Are you—

An attender, or an absentee?

A pillar, or a sleeper?

A wing, or a weight?

A power, or a problem?

A promoter, or a provoker?

A giver, or a getter?

A worker, or a worry?

There with the goods, or off with an excuse?

Does your pastor count on you, or count without you?

Every member of the church should enlist to make his or her church one hundred per cent efficient.

Are you willing to assume the responsibility of no church in your community?

A booster, or a boaster?

A peacemaker, or a strife-creator?

A supporter, or a sponger?

A soldier, or a slacker?

A friend, or a faultfinder?

A helper, or a hinderer?

A possessor, or a professor?

The church is either necessary or unnecessary.

If necessary, then every member is in duty bound to support it—support it with presence, money, work.

If the church is unnecessary, it should be put out of existence.

CLOSE TOUCH WITH CHRIST

As teachers and preachers, let us keep in close daily touch with Christ and His Word. It is reported that when Alma-Tadema was painting his "Heliogabalus," a picture in which roses are a prominent feature, the artist was in the habit of receiving fresh boxes of roses twice a week direct from the Riviera, so that he literally and actually had a new model for every individual blossom. So closely and delicately must the painter live in touch with nature; he must keep on dipping his brush afresh in her very colors if he is to represent her with truth and distinction. Great lesson here for every messenger of Christ. In every sermon, exhortation, lesson, and prayer, we must go back to revelation for the color, aroma, and virtue of heaven. If our words are to be real, winged, loving, spirit and life, the contact with the divine oracle must not be interrupted.

—W. L. Watkinson.

An old darkey preacher was once asked how he preached his sermons with so much effect. He replied, "Dat's simple enough. First, Ah reads mah text; den Ah *splainifies* it; den Ah *argufies* it; and, finally, Ah puts in de 'rousement!'"

PROFITEERING IN 1639

There are some interesting records on the subject of "profiteering" which our Puritan forefathers made, showing that the "Puritan conscience" was alive at an early day. No less an individual than Robert Keayne, commander of the Ancient and Honorable artillery company, was involved. A few extracts from the history of the First Church in Boston are quoted:

His censure by the church follows:

The 26th day of the same 9th Moneth (1639) being a day of Publique fast for our Congregation, our brother Mr. Robert Keayne was Admonisht by our Pastor in the Name of the Church for selling by our Pastors at excessive Rates, to the Dishonour of God's Name, the Office of the General Court, & the Publique Scandall of the Cuntry (page 19).

Five false principles and rules for trading were deduced from his case:

1. That a man might sell as dear as he can, and buy as cheap as he can.

2. If a man lose by casualty of sea in some of his commodities, he may raise the price of the rest.

3. That he may sell as he bought, though he paid too dear, and though the commodity be fallen.

4. That as a man may take the advantage of his own skill or ability, so he may of another's ignorance or necessity.

5. Where one gives time for payment, he is to take like recompense of one as of another (page 73).

Rules of trading that were approved read as follows:

1. A man may not sell above the current price, that is, such a price as is usual in the time and place and as another (who knows the worth of the commodity) would give for it if he had occasion to use it; as that is called current money which every man will take.

2. When a man loseth in his commodity for want of skill, he must look at it as his own fault or cross, and therefore must not lay it upon another.

3. Where a man loseth by casualty of sea, or, &c., it is a loss cast upon himself by providence, and he may not ease himself of it by casting it upon another; for so a man should seem to provide against all providences, that he should never lose; but where there is a scarcity of the commodity, then men may raise their price; for now it is a hand of God upon the commodity, and not the person.

4. A man may not ask any more for his commodity than his selling price, as Ephron to Abraham, the land is worth thus much (page 74).

Some of the church wanted to excommunicate Keayne, but the record shows he was let off with a simple admonition.

—Christian Register.

The Sunday School Times Says:

"IT is a spiritual treat to read this unfolding of the rich lessons in one of the beautiful little 'cameo' books of the Bible. Mr. Mauro knows how to dig deep, and bring up treasures from his digging. His trained mind and his mastery of clear writing hold the attention of the reader to an unusual degree. The supernatural type teaching in the history of Ruth, and in the inspired record of that history, is clearly brought out. Of special value at this time is the clear setting forth of the real meaning of true democracy. The author points out that the only democratic era in the history of Israel was in the time of the Judges; and he shows that the significance of that era was that 'every man did that which was right in his own eyes' (Judg. 21:25)."

WHERE THANKSGIVING CAME FROM

We are apt to think that all New England customs came from old England, and that the "Mayflower" brought over only English ideas and ideals from the old world to the new. But when we study the history of that famous little sailing ship we find that the company of Pilgrims that signed the celebrated compact in her cabin had been living in Holland, for the most part, for some ten years.

In 1609, John Robinson and his flock, to the number of one hundred, received formal permission from the Dutch authorities to reside in Leyden. Exiled from England for their faith, the Pilgrim company came to dwell in the quaint Dutch city, and prospered enough to buy, in 1611, grounds and lots to the value of some eight thousand guilders. Here they dwelt together, building humble but comfortable houses, and, using the largest one as a place of worship.

Leyden had a history of its own. In that marvelous struggle of the little Dutch republic with the might of the great Spanish empire, Leyden had suffered and conquered and held fast the faith. Through one of the most terrible sieges of history, the burghers had borne famine and anguish, and yet had stood fast like the sturdy heroes they were. The night of deliverance came on Oct. 3, 1573, when the relieving fleet of the Zeeland "Water Beggars" at last broke the blockade, and the Spanish, routed suddenly from their forts, withdrew in sullen defeat. A lad of Leyden, Gilbert Cornelison, venturing out in the early morning to reconnoiter the enemy's position, found the fort of Lammen, nearest the city, empty, and on the fire a pot of Spanish "hodge-podge," which the soldiers of Philip had left behind in their hurry.

The Pilgrim boys and girls were not likely to forget the stirring stories of Leyden's battle for the faith. But if they had been, one vivid reminder came every year to keep the matter fresh in their memories—the annual Thanksgiving Day of Leyden, October 3, which the whole city kept as a patriotic and religious festival.

On Thanksgiving Day, all Leyden went to church in the morning to thank God for deliverance from the enemy in the past and for all his mercies in the present. After this solemn service, every one went home to eat the historic "hodge-podge" in memory of that deserted pot of it in Lammen fort. "Hodge-podge" or "hutch-putch," as many called it, was a savory stew of meat and vegetables, which could be made a very delicious dish indeed by the skillful Dutch cooks. All sorts of dainties, besides, were loaded on the Thanksgiving board, and the whole day was one of rejoicing and gladness.

When after ten years, the "Mayflower" carried a company of the Pilgrims across the Atlantic, and the first October in the new land found them with houses built and crops harvested, Governor Bradford sent four colonists out "on fowling, so that we might, after a special manner,

rejoice together." The result was that the colony kept a week, and not a day only, of thanksgiving; and those who think that the Pilgrim fathers were sour and gloomy men will do well to notice this account of what sort of festival it was that took place that sunny October week.

Governor Bradford intended that all should have a share in mirth and feasting; and he invited the Indian chief, Massasoit, and ninety of his men, to join them in a shooting match.

There were about thirty men in the Pilgrim colony, and, as has been said, ninety Indian guests. Many a Thanksgiving, by Puritan and Pilgrim, was observed afterwards; but the first week at Plymouth set the example for them all, and remains as the type of our American Thanksgiving.—Selected.

LIFE'S LIMITS

Our lease on life is limited more than we are accustomed to think. Some slight interruption of nature's function will cause life to go out like a snuffed candle. Dr. Oliver Wendell Holmes said: "There are three wicks to the lamp of a man's life—brain, blood and breath. Press the

brain a little, its light goes out, followed by both the others; stop the heart a minute, and out goes all the three wicks; choke the air out of the lungs, and presently the fluid ceases to supply the other centers of flame, and all is soon stagnation, cold, and darkness." But God has given to His children assurance that He holds their life in His hand, and we know that He makes no mistakes. He appoints the end as well as guides the way.—*Christian Observer.*

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The Evangelistic Field

S. A. Woodruff

The attention of pastors and evangelists is called to the following: For many months we have been embarrassed by the slow delivery of our magazines to the subscribers, and it has necessitated our having to send copy to the printers early in the month. Reports of meetings, etc., should therefore be mailed about the first of each month to reach us not later than the sixth, to insure notice in the following month's issue.

The Franklin Evangelistic Party closed a union tent meeting at Tekamah, Neb., October 3, and began a union meeting at Grand River, Ia., October 10.

The Vom Bruch Evangelistic Party closed a two weeks' meeting in the old Empire theater, Indianapolis, with gratifying results. They next went to a union campaign at Aurora, Ill.

Mr. and Mrs. Arthur Peterson, who expect to leave for the foreign field report having been doing evangelistic work in Iowa, holding a series of meetings and the Lord is blessing their work. They report their last meeting at Kiron, Ia.

Rev. Charles Frederick Sheldon, D. D., of Perry, Ia., writes as follows: "I shall soon begin my work of teaching-evangelism, and I trust that you people will pray that the doors may be opened to me of the Lord."

Britton Ross, in sending in his evangelistic engagements for the season, writes: "I am engaged 'or the present with the First Baptist Church of Ft. Worth, Tex., the largest Baptist church of America. The Lord is blessing our work, giving us souls for our hire."

Steve Burke Evangelistic Party writes as follows from Trenton, Mo.: "We are in the midst of the greatest evangelistic campaign ever held in Grundy County. All the churches are co-operating. Tent seats 2,500. Nearly 300 conversions to date, not counting numerous reclamations."

Evangelist Floyd John Evans and party of Topeka are in a very successful tabernacle campaign at Lyndon, Kan. Dr. Evans recently closed a campaign at Latumka, Okla., with 225 conversions in sixteen days. Professor and Mrs. L. N. Thomas, formerly Moody students, are assisting Dr. Evans this season.

E. DeWitt Johnston has, as his assistants this season, Mr. and Mrs. Frank Bell. The party is now in a campaign at Pelee Island, Ont. God has given them a number of conversions. On the island, are two Godly Christian workers, brothers Poulter and Pegg. These men of

God, with their consecrated wives, are "carrying on" for Christ and His Church. Their faithful teaching is now bearing fruit in our campaign. It is good to fellowship with them. They are truly vines of the Lord's planting.

H. Wyse Jones and Ralph E. Stewart held their first meeting in Belfast, N. Y. It was a union meeting with free M. E., Methodist and Baptist churches. While not many cards were signed, yet the whole community was refreshed with the preaching and singing of the old time gospel of Jesus and His love.

Dr. John H. Elliott who has been supplying the North Avenue Presbyterian Church, Atlanta, Ga., is now engaged in evangelistic work with a number of engagements in the South, but will be working in the North in December and January. His address will be 14 East Jackson Boulevard, Chicago.

Frederick H. Ream in reporting his recent meeting in St. Louis, refers to an incident when he was with Superintendent Card of the Sunshine Mission in a street meeting. Mr. Card asked him to speak to the Captain of a fire company in an engine house nearby. He did so. Six men were there. After referring to the fine equipment they had for life saving, how perfect the machine, etc., Mr. Ream referred to God's plan and ways and means of salvation, with a result that every one of the firemen surrendered to Christ. The same visit was made to another fire station with like results.

Richard Low writes: "Notwithstanding the unusually busy wheat season for this section of Kansas, God so answered the prayers of His praying people for the meeting, that the three weeks meeting at Palco, Kan., closed Sunday night, September 26, with thirty-one converts, nineteen accessions to the church, eighteen baptisms, and with many more to unite with the church and also to be baptized. Thank God for answered prayers. The pastor, Rev. Mr. Bieber did his own preaching, while Mr. Low assisted him with the music and the boys' and girls' work. Mr. Low goes to assist Rev. Mr. Lorenz at Osborne, Kan."

Evangelist John M. Linden, Madison, Wis., with his associate, singing-evangelist, William S. Dixon, Wheaton, Ill., is in his first fall campaign at Troy, Mo. Four churches are co-operating in a tent seating fifteen hundred, which is filled to capacity at the services. A remarkable demonstration of interest was manifested on the Sunday when the first invitation was extended. Five hundred people came forward in the four meetings

of the day, seeking higher ground experience, promising to bring church letters, or to give their hearts to Christ. These evangelists go from Troy, Mo., to a union campaign of the four churches at Hamburg, Ia., September 29.

The Rochester Gospel Center, Rochester, N. Y., A. G. Slaght, superintendent, announces a central and western New York fundamentals conference to be held in the Convention Hall, Rochester, N. Y., Oct. 31-Nov. 7. Among the speakers are Dr. L. W. Munhall of the Methodist Church, Oct. 31-Nov. 5, theme "The authenticity of the Scriptures"; Dr. C. H. Blanchard of Wheaton College, Wheaton, Ill., Oct. 31-Nov. 5, theme "The Person and Work of The Holy Spirit"; Dr. J. C. Masee, pastor of the Brooklyn Baptist Temple, Nov. 1, 2, theme "Prophecy"; Dr. W. B. Riley, pastor of the First Baptist Church, Minneapolis, Minn., Nov. 3-7, theme "The Deity of Christ." Arrangements for this conference are being made by A. G. Slaght, 524 Humboldt Street, from whom further information may be obtained.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Week of Prayer for Young Men, Nov. 14-20, 1920.
World's Week of Prayer, Jan. 2-9, 1921.
International Sunday-school Convention, Kansas City, Mo., June, 1922.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson, October, Conelo, Cal.; November, State of Washington.
Mrs. Daisy Douglas Barr, Nov. 16, Brazil, Ind.
Carl Bassett—Nov. 14, Enterprise, Ore.
Harry Beckman—Until Nov. 1, Polk, Neb.
Chester Birch—Oct. 31, Burrows, Ind.; Nov. 17, Rockfield, Ind.; Dec. 8, Flora, Ind.; Jan. 1, Delphi, Ind.

W. A. Bodell—McIntosh, S. Dak.
Catharine Booth-Clibborn—4356 Lowell Ave., Chicago, Ill.

John E. Brown Party—Season—Oakland, Berkeley, Richmond, Alameda, East Oakland, Fruitdale, and West Oakland, Calif.

The Steve Burke Party—November, Yale, Okla.; December, Heaven, Okla.

W. E. Bulglin—Y. M. C. A., Fort Stil, Okla.
A. L. Carter—October, Beatrice, Neb.; November, Kansas City, Mo.; December, Springfield, Mo.

The Connors—Until Nov. 17, Schulyer, Neb.
L. J. Derk—Until Nov. 14, East Petersburg, Pa.; Nov. 15-Dec., Williamstown, Pa.; January, Annville, Pa.

A. C. Dixon—Until Dec. 31, Los Angeles Bible Institute.
Daisy E. Eggleston—October, Lehman, Pa.; November, Meshoppen, Pa.; December, E. Dallas and Courtdale, Pa.

Dr. John H. Elliott—October-November, Carrollton, Ga.; November, Rome, Ga.; December, Bridgeport, Conn.; January, Glens Falls, N. Y.

John W. Erskine—Until Nov. 7, Madison, Ind.; Nov. 11-28, Fremont, Ind.; Dec. 5-19, Amboy, Ind.

C. E. Faust—Hume, Ill.
Roy Gourley—Y. M. C. A., Erie, Pa.

George W. Griffin—September, North Carolina.
Edward Clare Harding—Mexico, Mo.

John Hazelwood—October, Noah's Creek, Mo.; Ballard, Mo., Buchhorn, Ill.

I. E. Honeywell Party—Nov. 21, Sudbury, Ont.
Bob Jones Party—October, East Liverpool, O.; November-December, Cambridge, Ohio.

R. E. Johnson Party—Until Nov. 8, Barnesboro, Pa.

E. D. Johnston Party—Until Nov. 14, Fort Wayne, Ind.

H. Wyse Jones and Ralph E. Stewart—Until Oct. 31, Auburn, N. Y.; Nov. 4-25, Moravia, N. Y.; Nov. 28-Dec. 19, LeRoy, N. Y.

H. D. Kennedy—October, Lyons, Mich.; November, Manistee, Mich.

P. H. Kadey Evangelistic Party—October, Snoven, Mich.; January, Detroit, Mich.

Kendall and Parker—October, Talmadge, Kan. November, Burlingame, Kan.; December, Moran, Kan.

Carl Kircher Party—November, Dix, Neb.; December, Halstead, Kan.; January, Nowata, Okla.

Moody Bible Institute Monthly

Plan to give February 1 to 5 to Founder's Week Conference at Moody Bible Institute.

Melvyn M. Lawton—November, Lockhaven, Pa.
 F. F. Leonard—Y. M. C. A., Curtis Bay, Md.
 A. C. Lightbourne—October, Richmond and
 Hendersonville, N. C.
 John M. Linden and William S. Dixon Party—
 Until Oct. 31, Hamburg, Ia.; Nov. 3-21, Hayward,
 Wis.
 Lindgren and Taylor Party—October, Garner,
 Ia.; November, Clarion, Ia.
 Richard Low—October, Osborne, Kan.; Novem-
 ber, Minneapolis, Kan.; December, Stockton, Kan.
 H. J. Magonigal—Nov. 7-19, West Creek, N. J.;
 Nov. 21-Dec. 2, Milton, Del.; Dec. 4-19, Emporium,
 Pa.
 W. P. Martin—Nov. 7, Chattanooga, Tenn.;
 Nov. 28, Laurens, S. C.
 Mathis and Armstrong—October, Marshall,
 Minn.; November, Rockwell City, Ia.; December,
 Glensia, Kan.
 Leroy J. Mitchell Party—Until Nov. 7, Litch-
 field, Ill.; Nov. 14-Dec. 12, Fort Wayne, Ind.
 H. Evan McKenley—Until Oct. 24, Ervin, Tenn.;
 Oct. 25-Nov. 14, Knoxville, Tenn.; Nov. 15-Dec.
 5, Campbellsville, Ky.
 C. Campbell Morgan—Until Oct. 22, Detroit,
 Mich.
 David F. Nygran Party—October, Polk, Neb.;
 November, Stromsburg, Neb.
 W. Oborn—November, Cincinnati, O.
 Frederick H. Ream—October, Oskaloosa, Kan.;
 November, Robinson, Kan.; December, Florence,
 Mo.; Jan. 21, Washington, Kan.
 Martin S. Rees—October, Sanford, Me.; Novem-
 ber, Claremont, N. H.
 Britton Rose—November and December, Van-
 couver, B. C.; January, Union Rescue Missions of
 Los Angeles, Calif.; February, Calvary Baptist
 church of Los Angeles; April, Baptist church at
 Enos, Tex.
 Harold F. Sayls—Until Nov. 7, Lake Odessa,
 Mich.; Nov. 14-28, Haslet, Mich.; Dec. 5-19, Okemas,
 Mich.
 Ruben S. Smith—Until Oct. 24, Atlantic, Mass.;
 Oct. 31-Nov. 28, Lynn, Mass.; Dec. 5-19, Slaters-
 ville, R. I.
 Gypsy Smith, Jr.—November and December,
 Mobile, Ala. and Fayetteville, N. C.; January-
 March, Camden, Bridgeton and Millville, N. J.
 Annie Agnes Smith—Until Oct. 31, New Cumber-
 land, Pa.; Nov. 7-28, Baltimore, Md.; Dec. 5-19,
 Monticello, N. Y.
 E. L. Wolslagel—Till Oct. 24, Rocky Mount,
 N. C.; Oct. 31-Nov. 14, Orlando, Fla.; Nov. 15-
 Dec. 5, DeLand, Fla.
 J. R. Snyder—Oct. 31, Muncie, Ind.; Nov. 25,
 Launk, Ill.
 George T. Stephens Party—October, Russell, Ark.
 Harold T. Stephens—October, Carleton Place,
 Ont.; November-December, Pembroke, Ont.
 Charles Stewart—Fall dates, Odlin, Ind.; Galena,
 Kan.; Rifle, Colo.
 William A. Sunday Evangelistic Party—Roanoke,
 Va.; Jacksonville, Fla.; Cincinnati, O.; Bluefield,
 W. Va.
 F. J. Thomas—November, Cincinnati, O.; Feb.
 1-23, Middletown, O.
 R. W. Thot—Until Oct. 31, New Orleans, La.;
 Nov. 7-21, Chattanooga, Tenn.
 Thomas Penn Ullom—Y. M. C. A., Beloit, Wis.
 Ray G. Upson—Y. M. C. A., Dayton, O.
 C. R. L. Vawter—November, Mt. Carmel, Ill.;
 December, Woodward, Okla.; April, Abilene, Tex.;
 June, Pullman, Ill.
 Harry Von Bruch—October, Aurora, Ill.; No-
 vember, Oak Park, Ill.
 Mr. and Mrs. W. H. Weaver—Until Oct. 27,
 Ansonia, Ont.; Nov. 21-Dec. 28, Campbellford, Ont.
 Chas. F. Weigle—Nov. 21-Dec. 5, Dayton, Fla.;
 Dec. 6-19, Daytona Beach, Fla.
 J. Roy Weekland—October, Lindley and Caton,
 N. Y.; November, Sparta, Mich.
 Boris E. Wells—October, Wilmar, Minn.; Novem-
 ber, Bismarck, N. D.; December, Glenwood, Minn.
 H. A. Wheeler—October, Murdock, Kan.; No-
 vember, Wilton, Kan.
 Owen O. Wiard—Jan. 2, 1921, Louisville, Ky.
 M. B. Williams—Dec. 5, Toledo, O.

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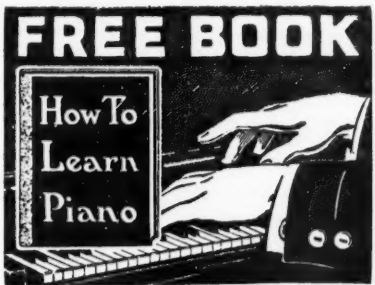
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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Things Eternal, by Rev. John Kelman, D. D.

This volume of brief discourses contains many helpful suggestions, but one should hesitate to accept all the author's doctrinal teachings.

271 pages. 8x5½ inches. George H. Doran Company, New York. P. B. F.

A New Discovery of Jesus Christ, by Rev. Thomas Payne, D. D.

This book was in large part written in a cold barn during the stress of the great world war, because there the author could find quiet. It is evident also that the fire of trial during those awful days added heat to the writing. The book is thoroughly evangelical, and in it there is the urgent call to the clear and open vision, which the church seems to have lost. There is a foreword by Rev. Dinsdale T. Young, and an introduction by Principal W. Edwards, of South Wales.

158 pages. 7½x5 inches. Morgan & Scott, Ltd., London. J. H. R.

Ransacking the Scriptures, by Keith L. Brooks.

This is a *multum in parvo*. Rules for Bible study, methods of Bible study, the inspiration of the Bible, and facts about the Bible, are among the contents. The author conservatively uses alliteration to impress his thought on the reader. The size and form of the booklet makes it portable, and in these days that is a desirable feature when study in the steam car, the surface, the elevated or the suburban train, is sometimes necessitated.

47 pages. 6½x3½ inches. The Bible Institute, Los Angeles, Calif.

J. H. R.

Sermon Illustrations of the Bible, by Keith L. Brooks.

Many books of sermon illustrations have appeared, but the present volume is different. This book draws its illustrations solely from the Bible. The preacher who uses illustrations from the Bible is thereby not simply illustrating the point he is making, but is continually instructing his people in the Bible, and arousing their interest to study further. This volume is topically arranged and the illustrations are suggestive rather than developed in full, allowing the individuality of the user ample play.

72 pages. 8¾x5 inches. Bible Institute of Los Angeles, Calif. G. S.

A Guide To Bible Study, by Harry E. Richards, A. M., M. D.

This book is accurately named. The student is not told everything, but is merely wisely guided to find out for himself what is in the Bible. This method

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is stimulating and effective. We have never seen anything better adapted to give the student a first-hand comprehensive knowledge of the Bible by so simple a method. There are two courses: The Junior Course, which is for beginners, consisting of one hundred and twenty lessons, and the Advanced Course of one hundred and sixty lessons for adults.

Size 7½x5¼ inches. Oxford University Press, New York. G. S.

The Near East Crossroads of the World, by William H. Hall.

By the "Near East" is meant Egypt, Syria, Asia Minor, Mesopotamia, Persia, and Arabia. Having lived for nearly a quarter of a century in the Near East Mr. Hall is well qualified to give exact information about social, industrial, political, and religious conditions. The book is written in a vivid and realistic style. It is intended for a 1920 textbook to be used in the women's foreign missionary societies and as such we heartily recommend it.

Published by the Educational Department of the Board of Foreign Missions, of the Presbyterian Church, U. S. A., New York. G. S.

The Real Christ, by Rev. R. A. Torrey, D. D.

Dr. Torrey has lost none of his vigorous and vivid style. He never leaves the reader in doubt as to his meaning. In this volume he aims to set forth "the Christ of actual historic fact," and not the Christ of man's dreams and fancies. No man is better qualified from his knowledge of the Scriptures to accomplish this. No pen can fully portray the Christ, yet we may truly say that Dr. Torrey has drawn a portrait that is accurate and living. He has clearly set forth Christ in His love, compassion, meekness, humility, manliness, prayerfulness, and also in His "imperturbable peace, constant joyfulness, and unconquerable optimism." The reading of such a book, written by such a man as Dr. Torrey, is good soul-tonic.

189 pages. 7½x5 inches. George H. Doran Company New York. G. S.

The Revelation of Jesus Christ, by Robert Caldwell, F. R. G. S.

It is very pleasing to have a business man, and a man of science, to take time to write a book on the apocalypse of Jesus Christ. The author is a member of the firm of Morgan & Scott, London; but recently he gave a series of extempore addresses on the book of Revelation. These were taken stenographically, and are found here practically as delivered. The standpoint is that of the conservative premillennarian, and the book will have an honorable place with the many that are written on the same subject by authors of kindred belief. The book is fitted for popular reading, and the earnest seeker after truth can find it here

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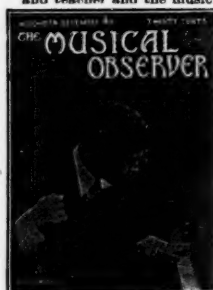
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in simple language, with a background of familiarity with the book under consideration, and with a scholarship that is high and discriminating.

240 pages. 7½x5½ inches. Morgan & Scott, Ltd., London. J. H. R.

Four Hitherto Unpublished Gospels, by Rev. William E. Barton, D. D.

The use of the word "Gospels" is a misnomer. In no sense are these almost purely imaginative biographies "good news." One turns from the reading of them with disappointment and regret. The author claims that he has drawn his authority for this work of fiction from the four Gospels which have been handed down to us, but in a number of instances these Gospels are perverted. Instead of being "side lights," as the author claims, they darken our four Gospels. They are conceptions of the author's own brain rather than the suggestions which naturally come from reading the true Gospels. Such freedom in dealing with historical biblical characters is more sacrilegious than satisfying to the Christian mind and heart.

149 pages. 6½x4½ inches. George H. Doran Company, New York. G. S.

The Christ of Revolution, by John R. Coates, B. A.

When we review a book like this we are surprised that a publishing house that claims to be evangelical should connive with an author to so pervert the Bible. Possessing real literary merit the art of saying things effectively is prostituted to the perversion of truth. We say this, not because of the author's blurred and obscure vision of the teaching of Christ concerning His kingdom, and His Church, and of His coming, which latter means to the author only death, but because of the numerous instances elsewhere of endeavoring to reduce the supernatural to the natural. A notable instance of this is the facts in connection with the conversion of Paul. We dislike to take this valuable space even to condemn such a book.

130 pages. 7½ x 5 inches. Fleming H. Revell Company, Chicago and New York. G. S.

Enlisting for Christ, by Rev. Howard Agnew Johnston, D. D.

This is a rewritten and enlarged edition of a book by the same author published many years ago, entitled, *Studies for Personal Workers*. During the years that have elapsed since the book was first given to the world, the author has had opportunity of studying the changed conditions of Christian work which modify evangelistic effort, and in this book we have the result of his ripe experience and observation.

There are fifteen studies, each study presenting a special topic, for each day in the week. It would be difficult to name a topic of interest to soul-winners that has been omitted. The book is intended to be and is finely adapted to class study.

The author has not only the winning of the individual in mind, but the enlisting of the individual in definite Christian work, and his employment in Bible study and service so that he becomes a distinct gain to the church. The spirit that runs through the book is not only evangelistic, but intensely evangelical and spiritual. It is up-to-date, practical, inspiring and instructive.

180 pages. 7½x5 inches. Association Press, New York. J. H. R.

The Bible and Missions, by Helen Barrett Montgomery.

The book is well written, full of much valuable information, but as a textbook it is not so commendable. The admirable analyses which introduce each of the six chapters are especially good. The serious defect of the book is the failure in Part I to more clearly state just what the need of salvation is, and how the Bible meets that need. The author's conception of the missionary message of the Old Testament is too vague and indefinite. In our opinion she would have come nearer the true message if she had studied the Old Testament more, and placed less dependence upon George Adam Smith and Rauschenbusch. Her statement of the missionary message of the New Testament is also unsatisfactory. Her teaching concerning "Christian Sonship" is not clear, nor is her commendation of Professor Shailer Matthews reassuring. Still less can we accept her teaching that the church has replaced the Messianic kingdom. We regret that a book which in many respects is so admirable should not have more accurately conformed to the Scriptures.

Published by The Central Committee of the United Study of Foreign Missions, West Medford, Mass. G. S.

Truth about the Sabbath and the Lord's Day, by Rev. I. M. Haldeman, D. D., pastor, First Baptist Church, N.Y.

The armory of defense against the erroneous and dangerous teaching of Seventh Day Adventism is furnished with a new and strong weapon in this booklet of about fifty pages.

To change the figure, it suggests the wind on the summer threshing floor sweeping away the chaff. One may hesitate a moment at the author's interpretation here or there, but he is not given time to dwell upon it before he is caught up and carried on to something that seems more important.

The outstanding points are that the first Sabbath was not given to the first man as a day of rest, nor was it given to man at all; it was God's rest, His moral

rest, His rest of content in the work He had wrought.

The Sabbath was first given as an ordinance and command to Israel as a sign between them and God, to be enforced by the penalty of death, and was never given to any other nation or race. Christians are not under the law of the Sabbath.

The Lord's Day is to be kept by Christians, not as their day but the Lord's day; not in pleasure, not in lounging, but in superlative Christian activity, doing business for Him.

Answers are given to a half dozen or so of the leading arguments made by the Seventh Day Adventists, and the work concludes with a warning against the teaching of that cult as dangerously subtle, a perversion of Scripture and blasphemy against God.

The booklet may be obtained at the office of H. L. Day, 4 White Street, New York.

J. M. G.

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Joseph B. Bowles

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Bible Conference, Memphis, Tenn.

Dr. Fitzwater: Bible Institute, Johnstown, Pa.

Mr. Gosnell: Union Bible Class, Grand Rapids, Mich.

Dr. Dale: First Presbyterian Church, Englewood.

Mr. Schaffer: Auburn Park Tabernacle.

Mr. Pace: Fifth Ave. U. B. Church, Columbus, O.; U. B. Church, Asheville, O.; Pleasant Valley U. B. Church, Vinton County, O.; C. E. Rally, Union Church, Hinsdale, Ill.; Swedish Baptist Church, Englewood; Weaver Memorial U. B. Church; Great Commission Prayer League.

Mr. Hosmer: Sang at First M. E. Church, Oak Park.

Mr. Fellers: Organist and Choir Master, Fullerton Ave. Presbyterian Church.

Mr. Cork: Ravenswood Baptist Church; Olivet Italian Presbyterian Mission; Winona Lake students reunion; Elmhurst Union Church; Gary M. E. Church, Wheaton, Ill.

Mr. Meeker: First Baptist Church, Benton Harbor, Mich.

Dr. Ralston: First Baptist Church, Benton Harbor, Mich.

RECENT SPECIAL SPEAKERS

September 16—Dr. J. W. McCallum, Congregational evangelist, Portland, Ore.

September 21—Mr. H. G. Chrisman, missionary of the Christian and Missionary Alliance to Ecuador, S. A.

September 22—Mr. Charles F. Hummel, '12, missionary of the Sudan United Mission, Nigeria, Africa.

September 26—Mrs. Andrew C. Murray, South Africa.

September 28—Rev. Paul Rader, Pastor of Moody Church, President Christian and Missionary Alliance, and Nyack Missionary Training School.

September 29—Dr. Andrew C. Murray, General Mission Secretary of the Dutch Reformed Church in South Africa, and pioneer missionary to Nyasaland.

FALL TERM OPENING

The enrolment in the Day Classes at this writing (October 15) totals 900—423 men and 477 women; which is an increase of 123 over the same date a year ago. Three hundred and forty-nine of the 900 are new students, an increase of thirty over a year ago.

Nearly all the states of the Union are represented and more than twenty foreign countries, including Australia, South Africa, Egypt, Armenia, British West Indies, Porto Rico, Canada, England, Ireland, Scotland, Wales, Norway, Sweden, Denmark, Holland, Germany,

Bohemia, Russia, Syria, Japan and China.

The Evening Classes enrolment totals 877, passing last year's figure of the same date by 37; the men students from 157 different Chicago churches of fourteen denominations, and the women from 134 Chicago churches of twenty-four denominations.

The reception to the new students on September 16, given by the Faculty and Business Staff in the Emma Dryer Room in the Auditorium, was followed by a time of social fellowship, gospel songs, a platform "parade" of the "League of Nations"—directed by Mr. Schuler, chairman of the entertainment committee, the address of welcome by Dr. Gray, and refreshments.

Perhaps no more inspiring occasion of the kind was ever witnessed in the Institute. The entire student body participated, filling the hall to its capacity and overflowing into Keith foyer.

After the rousing song service, students representing a number of foreign countries marched one by one across the platform, pausing briefly, the audience hilariously guessing the nationality.

Emphasizing the place of paramount importance given in the Institute to sending forth men and women trained and on fire as soul-winners, Dr. Gray related an exceptional experience of a former student, now pastor of an Italian church in Chicago, as illustrating the spirit in which such work should be done, and the unexpected results that sometimes follow.

This pastor called on the head of a large corporation hoping to interest him in the support of his work. The business man, however, was in a truculent mood, and on hearing his visitor's occupation, explosively ordered him with an oath to get out, poured a torrent of abuse upon him, and turning abruptly, left the room.

By God's grace the pastor was enabled to keep his head and his temper. He listened without a word, and when the man had gone, waited for his return.

By this time he had cooled off, and, seeing his unwelcome caller standing where he had left him, stood speechless. Stepping up to him, the pastor told him he was sure he regretted the extreme discourtesy he had shown him, that he had not waited to ask for money, but desired only to speak to him briefly about the Lord Jesus. In a few sentences he presented the gospel, then putting his hand on the man's shoulder, prayed for him, and, the prayer concluded, said good-by and turned to leave.

Instantly the man called him back, saying no one in his life had ever talked to him like that, and though he had not asked for money he would not let him go without a gift for his work. Where-

upon he sat down, wrote a few moments, and rising, handed the astonished pastor a check for \$1,000. Later the latter learned that when he had departed the business man stepped into a neighboring office and related the whole incident to a friend, characterizing it as the most surprising experience of his life.

AN ADDRESS BY REV. PAUL RADER

By special invitation, in view of his approaching missionary world tour, Rev.



Rev. Paul Rader

Paul Rader, pastor of Moody Church and now also president of the Christian and Missionary Alliance, addressed the students, Faculty and Business Staff at the eleven o'clock hour, September 28, Dr. Gray presiding.

Taking for his subject "Success," Mr. Rader said that more than talent or genius "the big thing in the lives of the men and women who stand out is first—attention, and second—courage."

"Show me the man or woman that gives one hundred per cent of what they are to the job in hand, and I will show you a man or woman who is already ninety per cent on the road to success."

"The Devil's great game is to make Christians quit. He tries to do it by getting their attention off the thing to which they had covenanted with God to give their attention."

"Your habit of life is to draw back, your habit of brain, your habit of body is to draw back. Do you do that with your problem? Do you step away from it? If you want to succeed, step into your problem. Take a step in, not back. Men don't succeed simply because of talent or genius, there is determination, courage that steps into the problem. Give your attention to what is at hand and step in. Those things must go together and you must develop them."

"Now the Holy Spirit in His glorious working tries to concentrate the heart, tries to get one hundred per cent of what we are centered on Jesus Christ, so that He is everything to us; and it is giving attention, you will find, that allows the Holy Spirit the right in your mentality, for you must remember that he asks us for our bodies, and strength and mind and soul, our love, life, and all the rest of our life. It is to this you must give attention."

"And then it takes the courage that the Holy Ghost can give in order to be a success. Both of these things the Holy Ghost gives to men, and He has taken the simplest men and concentrated their attention until everything else had faded away and there wasn't a call they would listen to from any other

voice but this one Voice. Then they had the courage, courage enough, many of them, to face the fire, the martyr's death, the ignominy, the shame, the spit, the scoff; not because they developed courage like men, but having seen the Lord Jesus, and knowing Him, all the courage of the Holy Ghost came into their lives, and they stepped in. Your greatest fight will be whether or not you are going to give your attention to the thing Jesus has given you to do."

The closing part of Mr. Rader's address was an exposition of Matthew 14:19. He took—He blessed—He brake—He gave, appealing for a willingness to be broken as Christ broke the bread that the multitude may be fed.

"No multitude," he said, "has ever been fed unless some one has been broken. No man or woman is ever fit to be given to the world until he or she is broken. I plead with you this morning for this broken life.

"To be lowly is to be without pride, and when you are broken, that's what you will want to be. It won't be big things, but you know the Son of God made Himself so lowly as to wash his disciples' feet, and it will be His brokenness, His meekness, without self and without pride that will delight you. It will be Himself then that is your victory."

MISSIONARY UNION NOTES

With the opening of the Fall Term the Missionary Union, of which the entire student body are members, elected the following officers to cooperate with Rev. E. J. Pace, Director of the Missionary Course, who is president ex-officio: first vice-president, Edward R. Rein; second vice-president, Mrs. Margaret Jacobs; recording secretary, Miss Hazel Stephens; assistant treasurer, Howard Hermanson.

In the year ending August 31, the Missionary Union contributed \$5,236.57 to foreign missions, which was distributed among forty-two missionary enterprises embracing practically all parts of the world.

Enrolment in the twelve missionary prayer bands at the beginning of the term was as follows, the name indicating in each case the field in which the members are specially interested: Africa 120, China 65, Hebrew 56, Home Missions 85, India 113, Island World 25, Japan 17, Korea 45, Latin America 30, Leper 18, Mohammedan 40, Russia 23.

Each of these bands meets once a week. Addresses by visiting missionaries, constantly coming to the Institute, direct from the "firing line," keep them in touch with the fields for which they are praying. The bands conduct occasional deputation meetings in churches in and about Chicago, carrying blessing and missionary enthusiasm to many.

The enrolment in the Student Volunteer Band numbers 100, composed of students who are volunteers for foreign missions. Every Saturday afternoon they meet for prayer.

Monday afternoon and evening, Sep-

tember 27, the Student Volunteers had a delightful outing at Jackson Park. Fun and jollity ran high with a succession of games through the afternoon, which had been arranged by Miss Jeanie Woodbridge and Mr. Harold Lundquist. A supper provided by "Mother" Russell was enjoyed on the beach, around a bon-fire. Prayer, songs and testimonies followed, the music being led by an orchestra directed by Mr. Andrew Ruch, with Mr. Hermanson at the organ. Mr. Davidson, director of the Ceylon and Indian General Mission, Rev. C. F. Hummel, a former student returned from Africa, and Dr. Andrew C. Murray, from Africa, spoke briefly concerning their respective fields. There were solos by Mr. White and Miss Ina Jackson; and Mr. Yelanjian, president of the Band, led the closing devotional meeting.

Mr. Yelanjian wishes to thank those who built the fire, those who roasted the "weenies," those who served, those who made the sandwiches and Miss Lehman.

THE CORRESPONDENCE DEPARTMENT

For the twelve months ending August 31, 1920, all records for enrollments in this department were broken. On one day there were 72 enrollments, and each of several days in August broke any previous record for a single day. The months of January and August gave 495 and 504 enrollments respectively, the largest previous enrollment in any one month being 443. For the full twelve months there were 4,090 enrollments as compared with 2,650 for the best previous year, the one immediately preceding the last.

The department cared for 4,923 students enrolled in the Bible course given by the *Christian Herald* of New York, and issued nearly 1,200 certificates to those completing that course.

The department had in its own courses for a whole or part of the year 8,710 students, and with those of the *Christian Herald* for which it cared, had di-

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rected the correspondence work of 13,633 students. Students now on the active list numbers about 6,700. This does not include several hundred persons studying the correspondence courses in classes, the total reaching more than 14,000 persons.

REUNION OF HEBREW CHRISTIAN STUDENTS

In connection with the Sixth Annual Conference of the Hebrew Christian Alliance of America, held in Newark, N. J., May 30—June 5, a reunion of former students was held June 3. During the hour of fellowship the following testimonies were given:

"There is a spirit at The Moody Bible Institute that one can find nowhere else. I thank God for Mrs. Gray and for the instruction received under her at the 'Guild' classes. It was there that I learned to pray for my husband."

"I thank God for the interest and love the Institute has for the Jews."

"It was at the Institute that I learned to give up doubting, and where the Bible became real to me."

"Above everything else, I learned at the Institute to say 'I know whom I have believed.' The requirement for full surrender and the promise for sustenance came definitely from God and became real to me."

Those present who do not appear in the picture were Eric Hill, '20; Lina Sindles, '19; Isaac Stein, '19; and Walter Tibbetts, '18.



Reunion of Hebrew Students

Front row, left to right—Rebecca Forman, '19; Anna Pederson, '20; Ida Peltz, '19; Mae Marks, '19; Martha Lustgarten, '19.

Middle row—David Bronstein, '16; Mrs. David Bronstein, '16; Rev. S. B. Rohold, Toronto, Can.; Joseph Lewek, '96.

Back row—Jacob Gartenhouse, '19; Moses H. Gitlin, '20; Michael Swartz, '10.

EXTENSION DEPARTMENT NOTES

A year ago Rev. George E. Guille was called to teach the Bible at Cape Charles,

Va., by Dr. J. S. Montgomery, representing a union of churches. A similar opening followed at Petersburg, Va., in the Second Presbyterian Church, of which Rev. J. A. McClure is pastor. Great blessing resulted, and Mr. Guille was called back to both cities for return engagements in October.

Dr. Henry Ostrom was the Extension speaker on the program of the Bible conference conducted by Rev. J. B. Phillips at Memphis, Tenn. From there he went to the Home Moravian Church of Winston-Salem, N. C., which is in charge of Rev. J. Kenneth Pfohl. Dr. William P. White's teaching ministry there last season was much appreciated.

Rev. B. B. Sutcliffe spent a week in Denver with Mr. "Jim" Goodheart, superintendent of Sunshine Mission, who is doing splendid work. Denver has honored Mr. Goodheart by appointing him director of Public Welfare, in connection with which he joyfully utilizes many opportunities to witness for Christ.

At Bethsaida Baptist Church, Dublin, Ga., Mr. Sutcliffe found one of the best country churches he has ever seen. Its spiritual development has been exceptional under the guiding hand of Rev. Frank Cochran, '17, and it was therefore ready for the helpful conference which was held there. Several forward looking people volunteered for Christian service.

Dr. William P. White, our Regional Director for the Northwest and Pacific Coast writes:

"I am speaking in Seattle on Sundays, Mondays and Tuesdays in Dr. Haman's church. On Wednesdays I speak in the auditorium of the Y. M. C. A. to about 250 Sunday-school teachers, with others in attendance. Thursdays and Fridays I speak twice each day in the First Presbyterian Church of Victoria, B. C., of which the Rev. John G. Inkster is pastor. In the afternoon at 4:30 I have the high school and normal students; about 500 attend. In the evenings the church is well filled."

Rev. Rollin T. Chafer, our Regional Director for the Southeast, is visiting his territory in the interest of Bible institutes.

Moody Bible Institute Monthly

Spread the news of Founder's Week Conference at Moody Bible Institute February 1 to 5.

Miss Elinor Stafford Millar spoke at a gathering of the Business Women's Bible League of Joliet, Ill., early in October, really opening the way for a Bible teacher to lay out and follow a constructive course of Bible study this winter.

Mrs. Margaret T. Russell is attending the World's Sunday-school Convention at Tokyo, Japan, where she has been invited to speak. She hopes to return to this country about December 1.

At Berrien Springs, Mich., where Mr. C. E. Putnam filled a return engagement at the Baptist church, the Publication Department was represented by Mr. W. L. Rugg on several Sundays. The clarion notes from his trombone drew a crowd in the park, where he gave his testimony and announced Mr. Putnam's program. He sang solos, led the singing and organized a male quartet for one Sunday, composed of himself; Rev. William Fuchs, '19; the pastor, J. A. Berry, '20; and Mr. Putnam, who sang bass, thus giving further evidence of his versatility. In October the latter gave a series of Bible lectures at the Baptist church of Fond du Lac, Wis.

Mr. John R. Riebe spent a recent Sunday with the Almond and Coddington, Wis., Baptist churches, of which Rev. H. H. Savage, '11, is the retiring pastor.

A VACATION EVANGELISTIC CAMPAIGN

At the close of the Summer Term four men students organized the Carolina Evangelistic Party of The Moody Bible

Oconee Orphanage near West Union, S. C., and at Columbia, S. C., and held services for a week in Rose Hill Presbyterian Church. Everywhere they met with hearty co-operation. In all twenty professed conversions resulted, 2,000 tracts were distributed, 500 colportage books sold, and more than 3,200 persons reached by the gospel. The picture shows the members of the party.

Left to right: E. Archer Dillard (leader and speaker); W. H. Gerow, (soloist); I. M. Ellis, (musician); H. S. Ashley (business manager.)

PERSONALIA

Richard Nyburg, '19, and Mrs. Nyburg, '20, are with evangelist John E. Zoller doing evangelistic and reconstruction work in the rural districts of northern Michigan. These friends ask for prayer.

Rev. Fred H. Stearn, '18, recently resigned the pastorate of the First Baptist Church of Knoxville, Tenn., and sailed for Africa September 30. He is going to a Baptist church at Wynberg, S. A.

James Edward Congdon, D. D., '94, who for several years has been executive secretary in charge of the financial department of Park College, has resigned to become pastor of the First Presbyterian Church of Kansas City, Mo. He will enter upon his new duties about November 15, or as soon as a successor can be secured for his work at the college.



A Vacation Evangelistic Company

Institute, and spent the vacation period holding meetings in North and South Carolina.

They went first to Asheville in response to an invitation from a former student, Miss Dorothy Russell, '19. All the churches were united in a service held at the French Broad Manufacturing Plant, and two open air meetings and one shop meeting were also held.

At Greenville, S. C., they held meetings every evening for a week in the Holmes Bible and Missionary Institute Tabernacle, and were busy also with shop, open air and camp meetings, having charge of two services at the Paris Mountain camp meetings.

They gave three days to meetings at

R. L. Davis, '17, called at the Institute, August 20, en route to Pennsylvania from Kijabe, B. E. A., whence he had been summoned by the illness of his mother.

Rev. H. Ellis Lininger, pastor of a church at Cowles, Neb., and president of the State Sunday-school Association, and a member of the International Executive Committee of Sunday-school Workers, is one of the Institute correspondence students, having enrolled in several courses, his wife enrolling in some of them.

Mr. Lininger is wide awake in every activity that hastens the kingdom of the Lord Jesus Christ. He says in a letter to the Sunday-school workers of Ne-

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Burnett Grimshaw, '19, took the accompanying picture of camels on their way to be loaded, at Maadi, near



Taken Near Maadi. Camels on Way to Be Loaded

Cairo, as he was en route to his station at Aba, Congo Belge, where he expected to arrive July 28. He wrote that the voyage was pleasant and that he was looking forward to his work with gladness. Address, c-o Africa Inland Mission, via Cairo, Khartoum and Rejaf.

Edward B. Jenkins, '15, is pastor of the First Baptist Church, West Palm Beach, Fla., which, with a membership of 125, had an average attendance of twenty-five at the mid-week service during the summer. A pledge of \$5,000 has been made to the Baptist seventy-five million campaign.

Michael Dillon, '06, is superintendent of Sunshine Gospel Mission, 604 N. Clark Street, Chicago, formerly the Moody Gospel Mission. The report for the quarter ending July 31, showed 79 open air meetings held, and 92 indoor meetings with an average attendance of 40. There have been 68 conversions, and the financial support has been encouraging. Tracts and Testaments have been distributed to the number of 12,762. On five evenings each week the services are in charge of Institute students.

Albert Keller, '14, is visiting in his homeland, New Zealand. For six months previous to leaving he supplied the pulpit of the Washington and Compton Avenues Presbyterian Church, St. Louis, Mo. Mr. Keller's address at present is Paeroa, N. Z.

John Porter, '06, pastor of the Congregational church at Bowen, Ill., writes that the attendance at preaching services and Sunday-school is larger than last year and the membership is increasing.

Floy T. Barkman, '08, for some time Baptist representative among service men in southern California, is now joint representative of the Home Mission Society and the Southern California Convention. Address care of First Baptist Church, Tenth and E St., San Diego, Calif.

Joseph T. Larsen, '20, is working in a rural district of Montana under the American Sunday-school Union. He finds many who have not been to church

for years. More than thirty were brought to Christ during the first month. He says, "May God direct the thoughts of many of the Moody students to the heathen of America, both in the West and South." Address, 909 Fifth Avenue, Great Falls, Mont.

Bessie Lovell, '15, missionary nurse under the Africa Inland Mission, stationed at Kijabe, B. E. A., has been called home by the deaths of a brother and sister who passed away a week apart. Miss Lovell returns to care for her mother, now in her ninety-fourth year. The work at Kijabe is encouraging, and at a service held shortly before she left, at which George Woodley, '14, preached, five boys and two women took their stand for Christ. Miss Lovell's letters during her four years of service have frequently held the appeal for nurses.

Frank E. Eden, '09, has returned to his pastorate of the First Baptist Church, Pueblo, Colo.

E. R. Hermiston, '92, Baptist chapel car evangelist, reported the following record for the past year: Miles traveled, 4,250; meetings held, 320; sermons, preached, 310; visits made, 460; professed converts, 305; baptisms, 101; churches built, one.

Eva Milton, '18, is teaching in Huguenot Seminary, Wellington, South Africa, a school having about 400 girls. She writes: "We have organized student volunteers into a prayer band for which I am hoping and praying that new interest will be created. It seems to me it is largely from such places as this that the missionaries who are to evangelize Africa should go. They are here, they understand the natives. I look forward and pray for a condition where there will be many sent out from us each year."

Charles Harvey, '16, is pastor of Homedale Baptist Church, Flint, Mich.

THE BEREAN BAND

The Fifteenth Anniversary of The Berean Band signalized the stable growth of the movement and shows that God honors His work when men honor His Word. In the British Isles the movement is favorably known and thoroughly established. In America the work is in charge of The Moody Bible Institute of Chicago, and the progress for the first eight months is most encouraging. The movement is interdenominational and has for its object the encouraging of committing to memory salient portions of the Bible. The simplicity of the method is one that appeals to many. It does not attempt too much. Only one verse a week is required for membership. These verses are chosen with great care and are classified for each month. Individual membership, which includes a list of the verses, costs only seven cents each year. But the rapid growth of the movement depends largely upon the organization of Branch Bands in various churches and communities, both among adults and young people. All who are interested are urged to form Branch Bands, either small or large. For this

purpose free literature is furnished. Write to The Berean Band, 153 Institute Place, Chicago, Ill.

BORN

To L. S., '12, and Mrs. Wagener, (nee Ruth D. Peters, '12), a daughter, Janice Ruth, September 17. Address, Madrid, Neb.

MARRIED

Roy Shaffer, present student, and Ruth Thiers, '20, at 915 N. LaSalle St., Chicago, August 12.

Lloyd P. Henderson and Helen E. McQuilkin, '19, at Philadelphia, Pa., September 2. Mr. and Mrs. Henderson sailed October 12 for Korea, where they will be missionaries under the Presbyterian Board at Syen Chun.

Harry J. Beckman, '18, and Anna Sue Robertson, at Owensboro, Ky., September 1.

DIED

Mrs. Frederick W. Bailes, (nee Mina I. Gjehaug, '14), at Rochester, Minn., September 2.

David William, aged four days, son of W. A., '16, and Mrs. Vroman, '16, at White Rock, N. C., September 11.

Rev. C. L. Gurney, '99, at Muizen, Cape Town, South Africa, December 1, 1919.

F. E. Holloway, '09, pastor of Pilgrim Mission Church, at San Francisco, Calif., August 15, 1920. An extended notice of Mr. Holloway's death will appear in the December issue.

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If pastors who preach on temperance or other speakers who lecture on prohibition will clinch their message by distributing at the door leaflets that more fully inform the people on the subject of the evening, the awakened interest would insure a careful reading and the reading would deepen the conviction already made.

I have seen worldly men convicted and converted; backsliders reclaimed and made aggressive workers; stingy church members become conscientious tithers; absentee Christians become regular at prayer meetings; and indifferent voters become leaders in temperance reform—all through receiving at the proper time an appropriate tract.—Rev. Clarence True Wilson, D. D., in *Zion's Herald*.

A. T. ROBERTSON ON BOOKS FOR MINISTERS

If I were a millionaire I would devise some way for the country Baptist preacher to get the books that he needs. Not all those who come to the seminary and who learn the value of the great books are able to furnish the library with the essential tools for effective study. They have to make bricks without straw. Many make the best of a few books and do wonders with them. Others, to be sure, do little with many books. But wherever I go I find the average preacher intensely eager to get hold of books of

real worth that will help him to enter the treasures of God's Word. At the Bible conferences the preachers spend almost as much time at the book stalls as at the lectures. They are anxious to be alert and alive to the truth of God.—*Watchman-Examiner*.

HOW PAUL RADER VALUES THE PRINTED PAGE.

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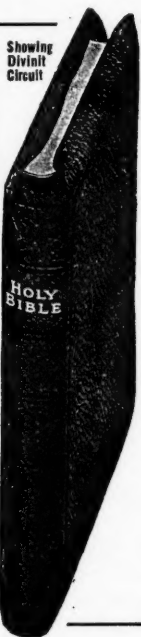
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10 The righteous shall be glad
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S. A. WOODRUFF, Publishing Agent.

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